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Pacific School of Religion
Berkeley, Calif.

APRIL 1936

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Foreword

Our April number stresses, as is fitting, new life and spring. Youth appears on our cover and our frontispiece —young womanhood, blossoming with the springtime flowers. And a very tiny blossom appears beside the poem in the pages toward the end of the magazine.

The editorial reminds of the significance of Easter; and the way Holy Week is celebrated in the Philippines is shown in "Capitalizing the Dramatic Urge."

Dr. and Mrs. Clark are expected back in the United States in April. Rev. Herbert D. Rugg is Editorial Secretary of the Home Boards. Rev. Perry L. Smith is Director of the Larger Parish he describes. Rev. Henry C. McDowell is in charge of the notable project at Galangue, West Central Africa. Mrs. Montgomery is of Frank Sheldon's church, the Pilgrim Church, Oklahoma City. Miss Pinneo teaches in the American Junior College for Girls in Athens and before that taught in the Collegiate Institute, Smyrna. Rev. Sherwood Moran, with Miss Alice Cary, head the Yodogawa Neighborhood House, Osaka, Japan. Rev. John T. Stewart is pastor of the First Church, Bonne Terre, Missouri. Mr. Malcolm V. White is a teacher in Southern Union College. Miss Widber is called the "Children's Secretary" of the American Board. Miss Hanscom is in the office of the American Missionary Association in New York.

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Spring Comes On Forever

And these "Maids of Athens" of the American College march forth to meet it on the shores of the blue Aegean Sea, in the Spring Field Meet.

And later in the Spring, armed with their diplomas, march forth to cope with life in the great world.

The Spirit that Lives

At this season of the year we think of life, not death. Hope and courage exhilarate us. With head held high, with elastic step, we press with new vigor toward the mark of our high calling in Christ.

It is Easter. We forget the dark and dismal past. We forget decreasing receipts, drastic cuts, withdrawals of noble missionaries.

We do not dwell on the lethargy of the Church or the paganism of our times. Instead we revel in the great out-of-doors—in God's infinite love, His omnipotent grace and resurrecting power. Christ is not dead; He lives and reigns!

And Missions are not dead. How can they be, so long as we have the Grenfells and the Schweitzers to give themselves to the underprivileged in America and Africa?

How can they be dead so long as we have missionaries who rather than leave their fields are ready to try to support themselves? Or so long as we have young people who, like the Hartford Fellowship, are truly eager to go and live in the most needy places on earth? Or so long as many can be found here at home ready to deny themselves that Christ may reign in our own land and other lands?

Missions cannot be dead when the Christian leaders of India send an evangelistic mission to England; when men like Sun and Koo of China and Bhaskarao Hivale of India go up and down America with their life-giving message to our own people; when the great Japanese missionary to America, Toyohiko Kagawa, comes and spends months with us in an effort to share his experiences in human relations, but most of all his experience of God—a missionary willing to die for us daily—the very incarnation of the living Spirit of Missions.

Moreover, Missions cannot be dead when a man like Kagawa pleads for more missionaries for Japan. As recently was the case when asked if missionaries were needed in his country, he replied with vehemence:

"What, do you ask me that, with millions of people in my country who have never even heard of Christ and know nothing about living? How can you ask such a question? I say to you: many missionaries, all kinds of missionaries, more and more missionaries."

No, Missions are alive with the Master. We may not have eyes to see the quiet ongoings of the Kingdom, but they are here. Wherever there is a man or woman aglow with an experience of God there we find the spirit of sharing.

Wherever there is a human heart, home or hamlet in need of love and peace there is the Christ calling hither His anointed ones. Resistance to ignorance, injustice, hopelessness, fear, anger, hatred, selfishness—what is this but proof that somehow somewhere there are forces being prepared to eradicate such evils from human society?

The cry of man for a Christian order wherein every individual shall have his chance—this too is proof of the presence of that Spirit which can take no rest until all is right in the relationships of men.

The Gospel is being preached "all the days," is being comprehended by some heart, is inspiring someone to live more nearly as he prays, is transforming life in some dark corner, is bringing the human race one degree nearer the goal set by the Perfect Man who lived, died and rose again for its redemption.

There are in the world today thousands who have caught the vision of what Professor Hocking called the "proper task of the Church: namely, the salvation of the world," and who cannot be turned from their purpose any more than the tomb could continue to hold the Christ.

Missions are dead only as we are dead; no more, no less. Missions are alive as the risen Christ is alive today and at work in the heart and life of humanity.

So at this season we feel new life in our great mission of world redemption. A new hope is instilled into us. And an assurance that the Spirit of Missions will go marching on.

India Still on the March

By Alden Hyde Clark

A NEW social ferment, a marked development in coöperation, a rapid increase in Indian leadership and an open and increasing interest in the person and teaching of Jesus are some of the striking things that I find in India on this secretarial visit for the Board.

CHURCH LIFE AND LEADERSHIP

There are not lacking signs of promise in the church life. A group of Harijans (Mahatma Gandhi's beautiful name for the out-castes) in Satara definitely enrolled themselves as inquirers while I was there in spite of very strenuous efforts by high-caste leaders.

These Harijans gave every indication of courage and conviction and there is promise that they may start a movement in the district.

Some congregations have become entirely self-supporting and are developing strong "bhajan" (singing) bands and vital devotional life.

Indian leadership has come rapidly to the fore. Indians have taken over and are conducting well and without financial aid from the Mission several important schools including the large Bombay High School.

Even where missionaries are still in control Indians are taking much more responsibility than they were several years ago, and everything points to continued progress along this line.

RURAL AND SOCIAL PROGRESS

I note striking developments aiming to better rural conditions and Vadala under the leadership of Mr. and Mrs. Robert Fairbanks is the focal point in this development.

They are experimenting with better goats, better chickens and better crops with such striking success that it is attracting the slow-moving villagers.

Christian workers have been called to Vadala in large numbers to learn and carry back to their villages its lessons.

Missionaries from other stations are taking an effective part in plans and efforts for better

Dr. and Mrs. Clark wearing five of the 150 flower garlands bestowed by Indian friends

village sanitation, in campaigns for adult education and in other attempts at an all-around approach to the needs of the Indian village.

A third line of progress is a marked development everywhere of joint action with the rapidly growing group of socially-minded Indians in programs for the uplift of India.

Clifford Manshardt, acting as advisor of the Tata Trust and assisting in the starting of a school for Health Visitors, and Lillian Picken, working with the Satara Health Association in starting a maternity hospital and a women's and children's hospital, are two cases in point.

There are also joint baby clinics in several stations and enthusiastic coöperation in the campaign to get 2,500,000 adult readers in five years which a fine Poona leader, Mr. Bhagwat, is conducting.

One who goes over the Marathi Mission area today cannot fail to be deeply impressed with the fact that retrenchment and its heavy losses have not been able to stop the constant progressive adjustment of the work to the changing needs of India.

But what about India as a whole in its politics and general outlook? Do we find large changes there?

Yes, especially in the social field. I find no one enthusiastic for the new home rule bill that has been passed by the British Parliament, yet most politically-minded Indians intend to try to work it.

There is a Congress Socialist Party of growing strength that is out to destroy the new constitution, but for some years we shall probably see nothing so exciting as Gandhi's non-coöperation movement.

There is a new social ferment. As we have hinted, movements of all sorts for village uplift are being pressed. The caste system itself is being vigorously attacked.

Dr. Ambedkar is the acknowledged leader of the Harijans. His recent announcement that he had become convinced that there was no hope in Hinduism for the Harijans and that he advised them to join him in seeking another religion has created a profound impression throughout India.

Hindu leaders are bestirring themselves as never before to win back the Harijans and are proposing all sorts of reforms.

Many of the Harijans themselves have been stimulated to turn with fresh interest toward Christianity to see if it offers what they crave and need. This movement is probably mainly social, yet with many it is also truly religious.

WHAT ABOUT RELIGIOUS LIFE?

In regard to religion itself, I find two contradictory tendencies. On the one hand educated Indian leaders seem less interested in formal religion even than they were seven years ago and communistic attacks continue.

On the other hand, there is an open and increasing interest in the person and teaching of Jesus.

A Nationalist paper has recently been running extensive abstracts from a remarkable new Marathi translation of the New Testament and has topped this off with a long editorial on the philosophy of Jesus.

Laxmibai Tilak, widow of the great Christian poet, has just finished the third volume of her autobiography. This is so beautifully written that it has had a wonderful reception, and the Hindu Holy City of Nasik, in which she lives, has just held a great celebration in her honor.

A leading paper ran twelve columns in four successive issues about this celebration of an author who has much to say about the Christian life of her great husband and the place of Christ in her own life.

Her son, Dattupant, is invited to give a Christian address at a Festival in honor of Ganpati—God of Wisdom—and holds the audience for two hours as he recites the main incidents of the life of Jesus.

All these are startling evidences of a new openness among the educated classes to the influence of Jesus. Whither this may lead no one can say.

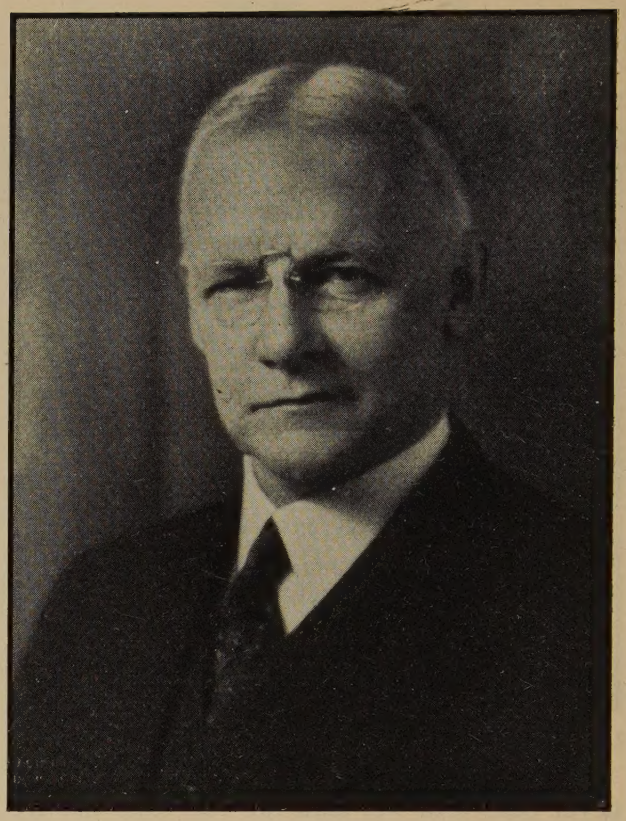
After six and a half years I find India still "on the march." Where is she going? Neither she nor any of her friends seems to know.

Two things are sure. First, if ever she needed the dynamic that she can have from Christ it is now. Second, there never has been a time when she was more open to truly Christian influence.

Notice: Alarming newspaper reports on March 3 stated that a Communist force was threatening Fenchow of our North China Mission in Shansi Province. Cabled inquiries to the Mission brought the information that the situation gave some cause for concern, but was not regarded as serious, although the mothers and children with a few other members of the staff had left Fenchow for Taiku or Peiping. Newspaper reports dated March 5 stated that the Government forces had dealt the Communist forces a series of decisive blows. The last word received at the offices of the Board was a cable from the Mission Secretary dated March 9, reporting the situation somewhat improved. The absence of news for more than a week seems to indicate that the situation is more quiet, and friends of the Shansi work can feel that no news is good news.

Birthday Honors

By Herbert D. Rugg



THE increasing service of the Annuity Fund for Congregational Ministers since its incorporation in 1914 more than justifies the tributes which were paid its president, Dr. Charles S. Mills, upon his seventy-fifth birthday, January 17th.

A manifestation of esteem and affection such as has been accorded to few in the denomination was given him by men who were his co-laborers in the "heat of the day" when the Pilgrim Memorial Fund, the permanent endowment of the Annuity Fund, was being raised.

Thirty-four men gathered to do him honor at a birthday dinner at the Union League Club, New York City. From nearly seven hundred annuitants were received letters which were assembled in three volumes and presented to him at the dinner with an engrossed testimonial.

In all the undertakings that have been for the security of our ministers and their families Dr. Mills has been a leader; as a member of the first board of trustees of the Annuity Fund in 1914, as chairman of the Commission appointed by the National Council in 1917 to raise the Pilgrim Memorial Fund, as secretary of the Annuity Fund and general secretary of the Ministerial Boards from 1920 to 1928, and since as president of the Annuity Fund, he has been constant in devotion and unflagging in his efforts.

Into the raising of the Pilgrim Memorial Fund went long and careful planning before the five months of intensive campaign from October 1, 1919 to March 1, 1920.

After the campaign came years of attentive work in the collection of the pledges and their safe investment.

The Pilgrim Memorial Fund was a noble cause carried through to a great achievement by the united efforts of pastors throughout the country, hundreds of lay workers, denominational officers everywhere and the enrollment of over 107,000 subscribers. The Commission itself numbered one hundred with an executive committee of nine.

Among those at the dinner were Dr. Frank J. Goodwin and Mr. Charles C. West, both original trustees of the Annuity Fund, Mr. West having served continuously since as a member of the finance committee; and Dr. Lewis T. Reed who was executive secretary of the Pilgrim Memorial Fund Commission from January to September, 1920, succeeding in the direction of the campaign Dr. Herman F. Swartz who became director of the Congregational World Movement.

The toastmaster was Dr. Clarence H. Wilson who became a trustee of the Annuity Fund in 1919 and who is now chairman of the administrative committee of the Board of Ministerial Relief.

Others among those who spoke were Dr. James L. Barton, Dr. Arthur H. Bradford, Dr. Charles R. Brown, Dr. Charles Emerson Burton, President Donald J. Cowling, Mr. Alfred C. Howell, Dr. Harry R. Miles.

At the dinner a letter was read from Dr. Jay T.

[*Continued on page 160*]

Scanning Far Horizons

Spiritual Frontiers Are the Concern of the Education Society

QUICKENING the inner life of our churches is the primary business of the Education Society. It does not deal in brick and mortar; it makes no financial grants to home missionary pastors or aged ministers.

Rather does it face the question, How can these churches of ours be led into a larger life?

The greatest need of every local church is to discover a reason for its existence. Death ultimately overtakes the congregation which is "all dressed up with no place to go."

The obvious opportunity which confronts every church is the training of the young and the invigoration of the religious life of adults. Ultimately the survival of a given church depends upon the effectiveness of this ministry.

The Education Society is the clearing-house through which our churches pool their wisdom and experience in the field of religious education. Its responsibility is threefold:

First—To discover the elements in the Christian faith which are essential to the life of today.

Second—To work out the methods by which these Christian ideals can be best presented to the various age groups in such a way as to stir their enthusiasm and enlist their loyalty.

Third—To so interpret these principles and methods to our churches that they may be led to adopt them.

Obviously the strength of our churches tomorrow will depend upon how effectively this task is done today. Failure at this point will ultimately prove suicidal.

In spite of the intimate place which the Education Society occupies in the life of our churches it has suffered more during these years of declining gifts than has any other of our national denominational organizations. For this there are two reasons.

The work of the Education Society does not dramatize easily. It cannot illustrate its activities with before and after photographs. The intangibles with which it deals cannot be reduced to charts. Statistics are not in its line.

When its budget is threatened with another cut the hearts of our constituency cannot be stirred with stories of faithful missionaries recalled from abroad or hard-pressed workers in the homeland living upon a pittance.

The only way in which it has been able to balance its budget has been by cutting expenses and thus reducing its service to all our churches.

This means fewer visits to fewer churches by fewer secretaries and fewer tools for our churches to use in the way of printed suggestions. Such reductions in the end may prove disastrous.

The second difficulty which the Education Society confronts is probably the result of the first. It has the smallest endowment of any of our national societies. There is no financial cushion upon which it may fall.

It has little to spend beyond that which the churches give to it through the apportionment. And because of the unromantic character of its activities few gifts are especially designated to it—with the result that its share of the apportionment receipts is always somewhat less than the percentage allotted to it.

Its financial support has been so far below the demands made upon it for service that the progress it has made is remarkable, to say the least.

At one time the Education Society maintained a staff of field workers which covered most of the country. During 1935 the last of these men were retired. As Secretary Herbert W. Gates puts it, "No matter how good the materials and plans developed by the headquarters staff, it requires the promotional work of competent field workers to get these across to the churches.

"Even with those churches which are eager for our leadership literature alone cannot serve the case. They need persons who can visit their churches, study their work, advise their leaders, and help them develop their programs.

"Some states have been able to employ their own educational workers, but this has usually meant additional demands upon us for literature and counsel.

"But the great majority of the states have been unable to supply educational leadership, and they need our help greatly."

During the last four years the appropriations for university pastors and workers among the students at our state supported schools have been eliminated except for a few points at which we had obligations for union work.

In some instances the state conferences and local churches have taken over many of these activities; in others it has meant retreat from one of the most strategic areas of our national life. Where a living faith most needs exemplification we are unable to take our part.

The Society has been unable to resume appropriations for educational institutions. The American denomination which has been most prolific in the founding of colleges and the loudest in its praise of higher education is making no adequate provision through its education board to the schools it has brought into existence, aside from those maintained by the American Missionary Association for Negroes, Indians, Puerto Ricans, and Mountaineers.

The voice of the church needs to be heard in the counsels of our colleges, but we are silent.

The organization of the Council for Social Action has eliminated a department and personnel from the Education Society staff and, during the past year, has continued the cost of these in the Society budget.

These reductions have left a greatly reduced staff specializing on immediate and direct service to all our churches, large and small.

This staff is headed by the General Secretary (Herbert W. Gates) carrying the work of executive leadership and as much educational service as can be crowded in. In addition, there are four departments, as follows:

Young People and Students' Work is directed by Harry Thomas Stock of Boston and Miss Lucy Eldredge of Dayton, Ohio. Since the war years there has been an increase of 70,000 in the enrollment of our young people's organizations.

Forty to forty-five summer conferences are held each year with 6,000 young people.

The Pilgrim Fellowship undertakes to unite our youth in fellowship and to coöperate with other denominations in the movement known as "Christian Youth Building a New World." Tools toward this end are the *Program Guide*, the *Pilgrim Fellowship Bulletin* and the *Christian Life Topics*.

The Department of World Fellowship under the leadership of John L. Lobingier provides our churches with programs of missionary education for all ages. Enrolled under the World Service plan are 2,582 church schools which regularly receive materials and suggestions for work in every grade. Seventy-six travel libraries are in use in our churches with a reported book circulation of 15,000 volumes.

Through the Department of Leadership Training, Dr. Erwin L. Shaver has been steadily raising the level of teaching in our church schools through training schools, conferences, correspondence courses, and personal interviews. Practical programs are provided.

Adult education has greatly needed attention and leadership. Dr. Frederick L. Fagley has helped the Society to meet this to a considerable extent, though much more needs to be done.

Through pastors' institutes and personal visitations and seminars he has revealed to many churches the possibilities for stimulating the religious life of mature men and women through study and discussion groups.

Such is the basis upon which the Education Society is now operating. Because of the high aim which it has set for itself in the task of lifting the level of religious life in our churches, its achievements fall short of its ideals.

When these are reached, this staff will surely look forward to a still higher goal. But its efforts to reach the present aims are sorely handicapped by inadequate resources. There are certain lines of work which should be undertaken as soon as funds are in hand.

The staff of field workers should be rebuilt on a somewhat different plan than before which would be more economical and flexible. About $12,000 to $15,000 is needed to provide such liaison officers between the headquarters staff and our six thousand or more churches.

Coöperative movements in religious education are growing and are bound to be increasingly important and influential. The members of the Education Society staff have been helpful in advancing this coöperative movement and their continued guidance is greatly needed.

If we are to exercise our proper influence in these enterprises we must be prepared to take our fair share in their financial support. From $1,500 to $2,000 is needed at this point.

[*Continued on page 157*]

Seven in One

Reaching the Whole Community Through a Larger Parish

Anchor Light Studio

Center of Parish Activities: Southwest Harbor, Maine

By Perry L. Smith

In the southwestern part of Mt. Desert Island, hugging the irregular shoreline closely, there are seven villages, named Hall Quarry, Southwest Harbor, Manset, McKinley, Tremont-Barnard, West Tremont, Seal Cove.

The general outline of their location is that of a crescent. The distance from one point to the other is about twenty miles. About 2,000 men, women and children live in these villages or communities.

RELIGIOUS SITUATION ON MT. DESERT ISLAND

Back in the year 1792 in the village of Southwest Harbor there was organized the first Church on Mt. Desert Island. In Manset there stands the oldest church building in actual use on the Island, more than a hundred years old. It is still a Union Meeting House, the only one within the boundaries of our Parish.

Following the organization of the Congregational Church in 1792, Baptists, Methodists, and Episcopalians became organized units in the various communities in the course of time.

Religious interest and indifference from the beginning down to the time of the Larger Parish were much like the tides of the ocean that surrounded the Island; they rose and fell.

There were revivals of religion and then there were seasons of quietude. There were seasons of friendliness between the denominations, and then seasons of misunderstanding and rivalry.

Exactly six years ago a unique situation in the pastoral relationships of three of the four denominations established here had developed. The Congregational minister had just terminated his services of one year as pastor. This affected the religious program of three Congregational units in three communities.

The Baptists for some years prior to this had been able to support only summer supplies. This affected the religious program of two Baptist Churches in two of the seven communities.

The Methodists, too, had gotten to the place where they could no longer support a full-time pastor—so a student at a Theological Seminary fifty miles away was appointed to do the best he could to care for them—four Methodist preaching points in four of the seven communities were affected by this part-time arrangement. The purely denominational program had almost come to a standstill.

That something more vigorous was needed to rebuild the religious interest in all of these seven communities was becoming self-evident at the beginning of 1930.

At this critical juncture the young Methodist student-pastor rose to the occasion by his enthu-

siasm and vision of a new day of greater denominational coöperation among the small, scattered rural churches.

He did much to put that vision into practice by maintaining a very friendly attitude with the Congregational minister who had just resigned and in his general attitude towards all of the people in the various communities.

Because of his being the only minister on the field aside from the Episcopalian, the people of these three denominations more and more turned to him to help them devise a more cooperative denominational arrangement.

THE LARGER PARISH PLAN TRIED

For five years prior to this the Mt. Desert Larger Parish had been putting on a program of religious work which was proving different and far more successful than anything that had ever been carried on in the seven communities of the southwestern part of the Island.

It was a coöperative work carried on between the Congregationalists and the Baptists. The superiority of their program just could not be hidden. It interested an ever growing number of people in our seven communities. Questions were being asked as to the possibilities of having such a Larger Parish on this side of the Island.

And when it came to pass that there was only one pastor, and he a part-time pastor, to minister as best he could to about 1,700 of the 2,000 people in these seven communities, it seemed that the opportune time had come to seriously consider a trial of the Larger Parish Plan.

The staff of the Mt. Desert Larger Parish was called upon to explain the workings of the Plan, and on February 7, 1930, duly elected delegates from each of the seven communities and the state denominational representatives held an all-day session, which resulted in the organization of the Southwest Harbor-Tremont Larger Parish.

In April I came to visit the field with a view to become its first staff director. On June 15th I began my duties. September 15, our first director of religious education and young people's work began his duties. The set-up of the Parish was now completed; its program had begun. Now to explain how the people of the community are being reached through this Larger Parish.

ADVANTAGES OF THE PLAN

First: The interdenominational character of our Larger Parish has given its staff opportunities of calling on all of the people of the communities. We both call at every home in our area, except where Episcopalians live. We have no fear whatsoever of anyone suspecting us of being on a proselyting mission, for the obvious reason, that, whether Congregational, Methodist, or Baptist, we all know we now belong together.

There are 527 homes in our parish. To feel perfectly free to go into every one of these homes, and to feel that you belong there, that you are wanted there, is an advantage and an opportunity that very many rural ministers do not enjoy. Such a thing the people here had never before been accustomed to.

Six years of this kind of calling has wrought a really great change in the people—and the ministers. When we made our first rounds five years ago, many of the people still did not understand what all this Larger Parish talk was about. It was only natural that in many homes we were received with coolness and with considerable reserve.

It is so no longer. The complaint is that they wish we could call oftener. Our denominational labels are no barrier to free association among them. I am a member of the Evangelical and Reformed Church, possibly the only member of that Church living in Maine.

Last August our first director of religious education and young people's work resigned. He was a Congregationalist. His successor is Methodist. It has made no difference to the people as we go around together to make him acquainted.

Second: We reach our people more effectively through the possibilities of parish-wide, or community-wide, distribution of our parish publications. When in the beginning we began planning our program it was quite clear that it would be necessary to provide parish information to all the people in printed form. The Larger Parish Plan was new and little understood by practically everyone.

To allow so new a venture to get itself explained to all the people by the "word of

Boy Scouts, East Millinocket
Mr. Stanley Hyde, Scoutmaster

Daily Vacation Bible School, Manset
The Misses Nellie and Virginia Beal, Teachers

mouth" method, would obviously have been very unreliable and unsatisfactory. Grave misunderstanding and confusion would have resulted unavoidably.

So, at once was begun the mimeographing of a monthly two-sheet paper, *The Ten Minute Call*, which was freely distributed into all of our homes by 57 boys and girls of ten to twelve years of age.

At the end of the third year this paper had to be abandoned due to the depression, lack of funds. It is interesting to find on our calls three years later that people whose reading is particularly limited still ask whether there will be no more *Ten Minute Calls*.

Third: By having a multiple ministry we can accomplish more work and in that way reach more people through the division of responsibilities of the staff.

One of us is the general administrator and director of the parish, with most of the duties known to belong to every pastor, except attending to the promotion of a Young People's program and developing the religious education of the Parish to the limits of the leadership available for it.

Each one of us is able to go to our people with more specific purposes in mind. In a Larger Parish the ministers just must work together to get anywhere at all.

They become an example of what coöperation means and can do, and to the degree in which they carry it out, promote the spirit of coöperation among the people.

Fourth: The Larger Parish tends to encourage the active enlistment of more people in a community through the sheer power of its appeal as a big organization. A large group of people is bound to have more resources than a small group.

Discouragement or calamity setting in on a small group can paralyze it, whereas a large

Tremont Young People's Choir
Mrs. Leslie Rich, Director

Southwest Harbor Men's Study Group
Rev. Perry L. Smith, Leader

The Director and his Wife

group can usually continue for a much longer time.

Fifth: The Larger Parish enables the promotion of a much more extensive program by calling upon a greater number of interests and talents native to the people.

With no denominational boundary lines keeping the people segregated into small units, it is possible to draw upon all those with similar interests or talents and make an undertaking really successful.

In our Larger Parish Woman's Club all women of the Parish can enlist regardless of the community they live in, or the denomination they may be attached to.

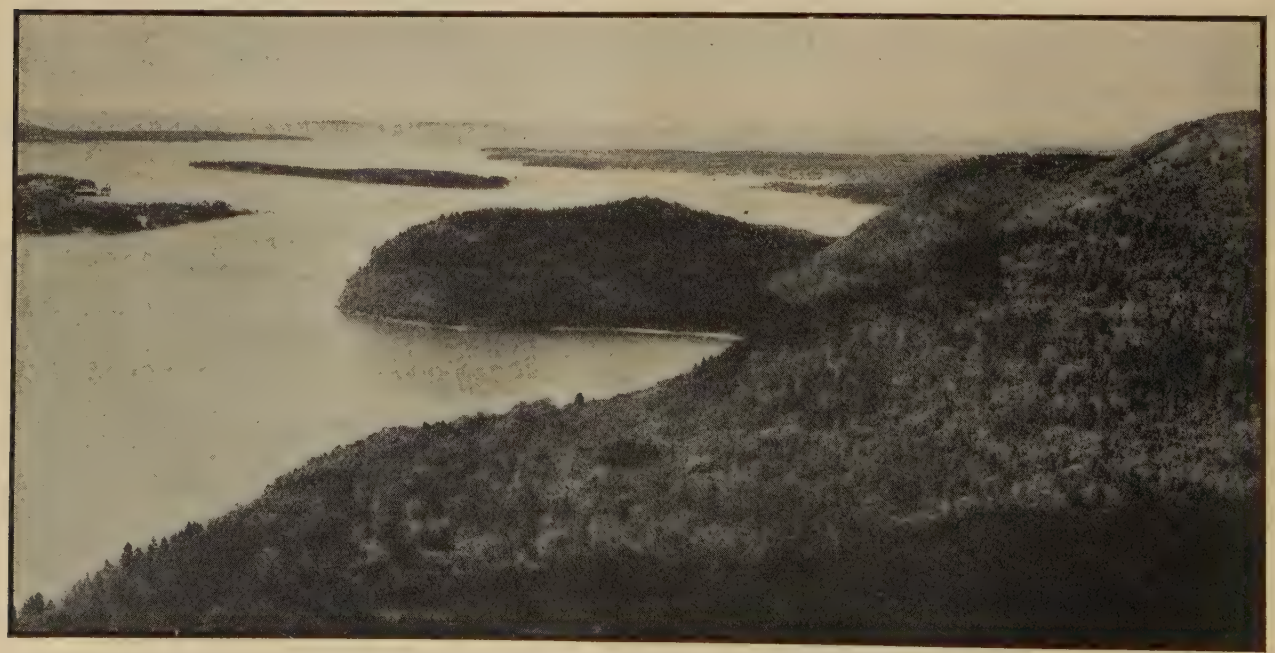
The Club at present is concerned with six "interest" groups: Dramatics, Mission Study, Sewing for Red Cross, Hiking, Literature, Current Events. Only those who are naturally interested in dramatics join that group; only those who wish to know something about missions join that group, and so on.

It has been most interesting how several of these groups have grown from small beginnings into real importance in our parish life.

Missions began with a small group in the largest community of the parish. It is now one of the largest and most vital. The interest this has developed is quite beyond what could normally develop in a small rural community divided into several mission study groups.

And so by drawing upon all those who are naturally interested in dramatics, the Dramatic group within a few years has not only produced plays of great merit, but it has made a careful study of the art of acting so that the presentations have won the heartiest kind of appreciation by critical audiences composed of summer guests.

Sixth: The Larger Parish has also reached out and won the interest of many of our summer



Southwest Harbor, Maine

Anchor Light Studio

people to the extent that they freely and gladly contribute each year to our budget.

These people rejoice greatly over the change the people have made by eliminating the competing church idea.

Seventh: By having one of the staff devote his major attention to the development of a Young People's program, something has been done which has been spoken of by family after family as being the best young people's work that has ever been carried on here. There is a young people's organization in *each* community now; there was only one when the parish began.

Monthly socials, frequent outdoor gatherings, and discussion meetings of a high grade, out of which has grown more and more leadership, attendance at Camps and Leadership Training Institutes were developed within five years under the aggressive leadership of the second member of the staff.

There are two Boy Scout Troops now, one for each of our two towns. There was one Troop trying against great odds to keep going before the days of the Larger Parish.

Practically eighty young people of high school age have each year been under the influence of our Young People's Director.

Eighth: The Larger Parish has appealed to some of our people because it continues to provide for the enlistment of new members in the various churches of our Parish.

People join the various churches just as before the days of the Larger Parish. There were only 143 resident members in all of the churches when the parish began—out of the possible constituency of 1,700 people.

There still are only 200 members now, but there have been more new members in the six years of Larger Parish life than the six years previous to it.

Denominational interests are not destroyed, except such conceptions of loyalties as would claim that one denomination is more Christian than another.

Ninth: One of the greatest problems facing the churches of our area has been the active enlistment of men. That had been true for fully twenty-five years before the Parish began.

Men, most of them the leading citizens of our various communities, are each year showing a greater readiness and willingness to serve as Larger Parish Councillors.

After the men once serve on the Council for a while their interest is so quickened by what transpires that, save for a few exceptions, they are regular in attendance at each meeting.

Through the Council meetings they get an insight into the workings of a growing religious program such as they never dreamed of.

They all say that until they served on the Council they did not have the slightest idea of how busy the lives of their ministers were and what could be done in the Church's name.

They have repeatedly said that councillors should be changed every two years instead of every four, so that more men would have an opportunity to get a better understanding of what a Larger Parish program is like.

Scanning Far Horizons [*Continued from page 152*]

Our work with students urgently needs strengthening. Dr. Stock and Miss Eldredge have had to carry the full responsibility for this along with all the important details of our rapidly growing Pilgrim Fellowship program.

Our support of university pastors should be resumed, although on a different basis. The Education Society formerly spent from $6,000 to $8,000 in this strategic work and should have $5,000 for it now.

In addition to helping local churches in their campus activities we have a major responsibility for the new Student Christian Movement in New England and in the West, which Dr. Stock has rightly called "the most significant forward step in a generation."

This movement is bringing together the churches and the Christian Associations in a united program for students.

The work of this society is fundamental and essential to the largest success of our entire Christian work, both now and in the future.

Its service is freely given to every church in our fellowship, large or small, strong or weak.

It is laying sure foundations for the building of the Kingdom, foundations to be enlarged.

"We the Christians of Galangue"

By Henry Curtis McDowell

Six weeks of real life, visiting the villages; meeting thousands of people; having the opportunity of presenting the Gospel message in their own villages and homes; seeing and appreciating anew the wonderful transforming power of the Word of God in direct contact with sin and superstition; encouraging and inspiring on the spot the teachers and evangelists and their wives!

Before the trip was over I knew something about native hospitality that I never knew before: its real basis in native psychology and implications for both parties. I have preached several times from the text "Give us this day our daily bread," but now I can preach with some knowledge of the place of food in the whole pattern of Umbundu culture; this is a chapter in itself.

Our visitation of the villages gathered momentum as we advanced; the preaching took on special power as we gained in experience and proper approach. It developed into a crusade against strong drink particularly, it happening to be the time when the natives largely give themselves to this pastime.

A REVIVAL

Among the Christians themselves our pilgrimage soon took the form of a revival. There were real triumphs of the Spirit, for it is not easy for folks, and especially Ovimbundu people, to voluntarily confess hidden sins.

The conscience of the church as a whole is really developing. I see substantial growth, and I presume we must be prepared for growing pains. More than a thousand people assembled for the preparation service for the Lord's Supper. It was a gathering long to be remembered.

Personally, I am faced with the huge responsibility of directing into constructive and permanent channels all this recently released power, and at a time when the pastor, now placed under discipline, has just dropped out.

At the very time in all my ministry, and particularly as a missionary, there is opportunity for far-reaching spiritual service that requires lots of time and energy, I am on the station all alone with the regular routine of all departments also my responsibility.

Last week at our Workers' Cabinet I took a full hour and frankly explained my peculiar position and opportunity to the folks. The outburst of loyalty sent me to my knees in humility.

"Leave the machinery to us!" they said.

One man really analyzed the Galangue situation. He enumerated the gains in the whole country from the standpoint of health, farming, and general welfare, and sounded the note that the church in its spiritual ministrations must always keep a step ahead, or else the mission enterprise as a whole might merely facilitate the work of the devil.

Last year and this, the report of the Galangue Station has been prepared in Umbundu by a committee appointed by the church. Effort has been made to have it a real educational project and focus the attention of the church on its task. The spirit and idiom of the original document are conserved as much as possible in this résumé. [We have not room for the whole report, so leave out minor details. Ed.]

Mr. McDowell and some of his unconverted neighbors

REPORT OF GALANGUE COMMITTEE

For more than three years our leader, Mr. McDowell, has given himself particularly to the task of teaching us the way in which we should go if we are to become a self-respecting and self-reliant people. And even though some of these ideas seem to retard the work for the moment, we are now more interested in developing a sure hope for the future and a strong foundation.

These ideas are also helping to discover those who are genuinely interested in the advance of the Good News, and not merely advantage-takers of a great movement, and afterwards excuse-makers when called upon to make some sacrifice.

We are beginning to see that our movement must not depend upon missionaries even, for some day we may be left alone. We must depend upon ourselves and our own resources. If we are limited, we can have a movement in keeping with our strength. Otherwise what would it avail us in the long run? And we must think of our children!

One certainty we are beginning to appreciate, that we must not become slaves to money in the prosecution of the Lord's work, so that we always talk about money when face to face with great opportunity for service to ourselves and our fellowmen. Moreover, we limit the progress of the Gospel when it is dependent upon money for its spread.

Let us not think that God is happy only with offerings of money. Money, whether from afar or near, should not be the basis for the Lord's work. We have time, strength, a little wisdom and learning. God gave them all, and they can be used by Him in His service.

Those of us who are in positions of leadership or advantage must also realize that if we are ahead of the group because some funds or powers outside ourselves made us thus, and not because of our deeper consecration, harder work, and better use of learning, we can never become the understanding leaders who will inspire the people to conquer their difficulties.

Let us not be afraid of the hardships common to our folks and our country, but by our hard work and our learning conquer those difficulties and thus inspire others to conquer. Then we shall have hearts of leaders as well as mere standing, otherwise we become a stumbling-block to the people. . . .

The plan inaugurated last year of giving individual plots to farm has not had a fair trial because of the locusts. The young folks in the boarding schools have worked wonderfully, and in spite of the locusts there will be a partial crop; and under the old system there very likely would not have been any crop at all.

The plan is going well from an educational standpoint. There is concrete training in self-reliance, care of tools, saving of seed, etc. The whole department is managed by the young folks themselves. There is also a better check on entrants and a more natural relationship with parents. It has been fine to see the parents take an increasing interest in their children, and also note the pride with which the young folks show their plots to parents and other visitors. . . .

The past year has been one of great hunger and suffering throughout our field because of the locusts. The support of the work of the church is being arranged differently. We hope to make greater use of voluntary workers, and thus increase the work and reduce the budget.

At first we trusted in foreign funds; later we stretched every nerve to raise a large budget locally; but now we are determined that *we the Christians of the Galangue area will be the foundation and moving-power of the church*, and not depend upon large collections.

Each believer is to pay only three *angolares* for general church expense, and each outstation or local unit will look after its own affairs by voluntary labor and an offering at harvest time. At present the Galangue Church has upwards of six hundred members and twelve hundred in preparation classes for church membership. There are forty-five village schools with about fifteen hundred pupils.

Although this is a time of hunger and suffering, we know that God has not deserted us, and as we come again among you to report on the progress of His work in our area and His mercies toward us, we are thankful. As for us, we rededicate ourselves to our various tasks and ask for your continued prayers. This is the message of the Galangue Church.

I TAKE COURAGE

I take courage in the thought that with its joys and sorrows, accomplishments and disappointments, I am a part of a virile movement that to the glory of God and betterment of mankind is transforming this country.

I am reminded of the feeling with which Richard Harrison, acting as the "Lawd Gawd" in "Green Pastures" was wont to say, "Even being 'Gawd' ain't no bed of roses," and certainly being a missionary is *not*.

Meet our Workers' Cabinet—real folks and worth knowing: Senhor Mario Calupeteca, Chairman of the Church Elders, and in actual charge of all church administration and pastoral duties except sacramental ministrations. Senhor Jose Ernesto Chongolola, Church Secretary-treasurer, and general assistant to H. C. McDowell. Senhor Valerio Buta Saculanda, Head-teacher in Station School. Senhor Joao Dungula, in charge of the Hospital. Senhor Raul Muquinda, in charge of Industrial Department and trades, buildings, and grounds. Senhor Jongola Malenga, Boys' Boarding Department and Farm. Senhora Mutito, Girls' Boarding Department. Senhors Chitunda Cavela, Guilherme Nongava, Jose Chimbungulu, Fonseca Java, Cesar Luiz, and Avelino Cumandala are the Superintendents of six outstation areas.

These are great folks, and it is my eternal joy to have the privilege of working with them.

Birthday Honors [*Continued from page 150*]

Stocking, moderator of the General Council, who was prevented from attending by the illness which was to prove so shortly to be his last.

"All the honor we pay Dr. Mills is inadequate to pay our debt to him. His contribution to our churches is second to that of no man living."

Today the Annuity Fund is accomplishing in very large measure what those who labored to underwrite it with the Pilgrim Memorial Fund hoped.

The statistics reported for last year stand in eloquent contrast with those of the time when the Pilgrim Memorial Fund was being raised.

In 1920, Dr. Mills stated in his first report as secretary of the Annuity Fund, there were thirty annuitants; twelve were ministers of whom two were receiving disability annuities and eighteen were widows.

The amount paid in annuities during 1920 was $2,509. On December 31, 1935, the number of annuitants was 968 of whom 672 were ministers and 296 widows or orphans. The annuity payments during 1935 amounted to $364,806, practically $1,000 for each day.

In addition to the service which Dr. Mills has rendered the denomination in connection with the Annuity Fund, the Pilgrim Memorial Fund and the Board of Ministerial Relief, he has been a member of important commissions on polity and missionary organization, president of the Home Missionary Society and a member of the Commission on Missions.

He is a member of the Corporation for the General Council which holds the Pilgrim Memorial Fund in trust and he has been president of the Retirement Fund for Lay Workers since that was incorporated in 1931.

Dr. Mills was born in Brockton, Mass. Through his father, who also was a Congregational minister, and his maternal grandmother he is descended from old New England stock and Mayflower ancestry. His maternal grandfather was Peter Smith, of Scotch birth and a pioneer in New England textile manufacturing.

He graduated from Phillips Andover Academy and Amherst College and attended Hartford Theological Seminary two years, completing his theological course at Andover.

His pastorates before he became secretary of the Annuity Fund were five: Springfield, Vt.; North Brookfield, Mass.; Pilgrim Church, Cleveland, O.; Pilgrim Church, St. Louis, Mo.; First Church, Montclair, N. J.

In each of the last three pastorates he led in the erection of a new edifice. These stand with few equals among Pilgrim meetinghouses.

In the Annuity Fund its honored president has led in the erection of another structure which symbolizes a fellowship of Christian workers no less than do the buildings of his pastorates; and as a church building brings Christians into union, the Annuity Fund is bringing the ministers and through them the churches closer together for greater Christian service.

Security in the Church

OPTIMISM prevailed at the annual meeting of the members of the Annuity Fund for Congregational Ministers, which took place in Jersey City on March 3rd.

The report submitted by the Trustees of the Fund to the members showed increase in both membership and financial strength.

The total membership of the Fund on December 31, 1935, was 3,108. Accessions during the last two years numbered 295, exceeding any previous biennium since 1924–25.

During 1935 new members were received from thirty-four states, Hawaii and District of Columbia. Annuitants on December 31st numbered 968—672 ministers and 296 widows and orphans—located in all but six states in the Union. Annuity payments for 1935 amounted to $364,806, practically $1,000 for each day.

The assets of the Annuity Fund at the end of 1935 were shown to be $6,222,146, an increase of $342,920 over the previous year. On December 31 the Pilgrim Memorial Fund amounted to $5,004,665 (book value), exclusive of a profit reserve of $355,458.

The Pilgrim Memorial Fund income credit of $90 per member was continued. Interest at the regular rate of 4 per cent was credited to members on their accumulations under the Expanded Plan.

The payment of the Original Plan annuities at the full amount allowable under the certificate is insured by the allocation of 5 per cent of the total apportionment receipts for 1936 to the Annuity Fund.

The Trustees and officers of the Annuity Fund expressed their appreciation to the Commission on Missions, the American Board, the Home Boards and the State Superintendents for their consistent, fraternal and intelligent support.

Members of the Annuity Fund have maintained the payment of their annual dues during the difficult days of the depression years to a remarkable extent. Out of a total of 1,641 active members in the Expanded Plan at the end of 1935, all but eighteen who are in the pastorate had made payment of their dues in full either by cash or note.

In those cases where the prompt payment of dues has been rendered impossible by unavoidable circumstances such as sickness or unemployment, it has been the practice of the officers of the Annuity Fund to exercise the greatest possible consideration consistent with justice and sound business procedure.

No one has been allowed to sacrifice his membership until every resource has been exhausted.

In striking contrast with the appreciation of the Fund by our ministers is the indifference shown by church officers toward the plain obligation of our churches to provide one-half of the annual net dues of their pastors.

While the Honor Roll of churches—i. e., those who have voted to share their pastors' dues—shows an increase of 45 during the past year, the total number is still but 881 out of the 6,282 churches recorded last year.

The "Social Security Act" passed by Congress last year exempted non-profit organizations, in which churches and all missionary societies naturally are included, from taxation under the Act and their employes from its annuity and unemployment benefits.

Our own Annuity Fund, therefore, remains the method by which Congregational and Christian ministers may guarantee to themselves security against age and disability.

The payment of one-half or more of the membership dues of "employes" by the employing agency is a part of the plan of all contributory annuity plans, including that under the Government Social Security Act.

Our churches are falling far behind the accepted program for such age security in not taking seriously the fulfilment of their part of the plan of the Annuity Fund for Congregational Ministers.

Among the annuitants of the Annuity Fund are six who began to receive their annuities between 1918 and 1921. These men made payments in the aggregate to the amount of

[*Continued on page 163*]

Our Ambassador At Large

Robert W. Gammon

1867 Born in California, Missouri, and very much alive today.

1878 Upon the death of both his parents he migrated to Michigan, where he grew up among the Quakers. During an interlude in his high school course he taught school and served as pastor of a Congregational church in Nebraska.

1891 He became pastor of the Whitewater Friends Meeting of Richmond, Indiana, while a student at Earlham College; married May E. Thomas of Vandalia, Michigan.

1895 Received the degree of Bachelor of Arts from Earlham College.

1896 Entered Chicago Theological Seminary; became pastor of the Congregational church at Big Rock, Illinois.

1898 Ordained to the Congregational ministry.

1899 Received the degree of Bachelor of Divinity from Chicago Seminary.

1901–05 Pastor of Pilgrim church, Pueblo, Colorado.

1905–11 Pastor of the First Church of Decatur, Illinois.

1911 Became District Secretary for the Congregational Sunday School and Publishing Society for Illinois and Indiana.

1912 Received the degree of Doctor of Divinity from Tabor College.

1914 Opened the "Western Window" in the Congregationalist.

1917 Became District Secretary for Religious Education under the Congregational Education Society.

1920 Received the degree of Doctor of Divinity from Chicago Seminary.

1921 Directed the first young people's summer conference in Illinois at Dixon.

1923 Helped set up the first conference at the newly acquired grounds at Tower Hill, Michigan.

1925 Became Associate Secretary of the Education Society.

An Appreciation

UNDER the rules of the Home Board of Directors Robert W. Gammon will retire on March 31 as Associate Secretary of the Education Society with headquarters in Chicago.

Although he relinquishes his official position, it is hoped that his services may be secured for various specific projects, through which the benefits of his wise counsel and intimate knowledge of the churches and ministers of the Middle West may be conserved for them.

"Through my personal contacts with him," writes Herbert W. Gates, General Secretary of the Education Society, "I have learned how sincere has been his loyalty to the Society, not just as an institution, but because of what it represents.

"His faith in Christ and his passion to extend that faith through Christian education, have grown through the years.

"He has been so honest and sincere in all that he has done! When the cause has demanded plain speaking he has not flinched but has spoken face to face.

"His love for youth has been one of the mainsprings of his activity. In season and out of season, through good times and bad, under whatever handicaps there might be, he has carried on.

"Many letters from pastors and workers in the West and out on the Pacific Coast have come to me expressing appreciation of Dr. Gammon's service.

"In talking with ministers, leaders, young people, I sense their confidence in and respect for his wisdom and sound judgment. It is a great thing to have such trust reposed in one.

"The influence of a good man's life is not all there is to immortality, but is a part of it; and I venture to state that the influence of Robert Gammon will live for many a long year in many, many hearts and lives.

"It may be that rules require a change in Dr. Gammon's status, but I sincerely trust that we shall be able to make it possible for that sturdy, virile personality of his and his ripe experience to be shared by those who so greatly need it for some time to come."

And we would add that his heart will be just as big, his memory just as retentive, his intelligence just as keen, and his concern for the welfare of the churches just as eager after April as before.

The man long since eclipsed the secretary. The secretary retires; the man will continue to live and love and laugh and lift, in a more personal capacity in the future than in the past.

Security in the Church [*Continued from page 161*]

$5,807.11, and have received, up to December 31, 1935, $44,525 in annuities, an average of $7,420. The average age of these annuitants is 82.5 years.

The Retirement Fund for Lay Workers, which held its annual meeting on the same day, reported total assets amounting to $81,265, an increase of $20,306 during the year; and a total membership of 274, representing nine employing agencies and including twenty annuitants, to whom annuities amounting to $4,373 were paid.

Here, too, our churches and State Conferences should be alert to the necessity of making annuity provision for their unordained employes through the Retirement Fund, as these lay workers will also be among those excluded from the annuity and unemployment benefits of the Federal Social Security Act, if and when it is put into operation.

The dues to the Retirement Fund are six per cent of the employe's salary, of which half is paid by the employe and half by the employing agency, with a small extra charge on the latter for administration.

The only wise and sound principle on which it is possible to make sure of some income when the day of retirement comes is to begin to make immediate provision for that day.

The Annuity Fund elected the following Board of Trustees: Rev. Drs. Robbins W. Barstow, Charles S. Mills, William W. Patton, Messrs. Thomas P. Alder, John T. Beach, Alfred C. Howell, J. Watson MacDowell, Charles C. West and George N. Whittlesey.

Camera News

By

Dorothy P. Cushing

"THE GOOD EARTH"

A character out of one of Pearl Buck's books, perchance—the Gate Keeper's wife, who has 12 children already and at no time has had the help of a doctor or even a midwife. Here she is apparently well and happy with her genial spouse smiling from the window. Unfortunately, all of China's mothers are not as lucky as this woman appears to be, and they suffer tragically from lack of scientific care at childbirth. This picture was taken by our Miss Helen B. Calder, formerly secretary of the American Board, who has been visiting this past year in China.

TRAVEL DE LUXE!

Up the Min River in grand style on a Chinese boat; that is, if you don't mind the size of the craft, the seat and the speed. Six hours up and eleven hours down, covering only 25 miles from Kwangtseh to Shaowu. Miss Calder, seated, is accompanied by a Methodist missionary, Miss Ellen Smith.

"ONE MORE RIVER TO CROSS"

has a progressive and not a final significance to Rev. Joseph L. Moulton of Rahuri, India, District Missionary, who is here seen wading across a stream on the way to an Indian village for a visit. He is accompanied by his daughters. There are many such streams to be forded when traveling among the villages of India.

HEALING ON WHEELS

Know these folks? Rev. George W. Shepherd and Dr. Clara Sargent Shepherd of Lichwan, Kiangsi, China, receiving from Mr. J. V. Crowe, Manager of Ford Motor Company, Exports, Inc., Shanghai, China, the keys to the fine motor ambulance given by Mr. Edsel Ford to Dr. Shepherd for country work in China. Five minutes after this picture was taken the ambulance was on the road to Kiangsi. It had to "ford" rivers, wait for broken bridges to be repaired, and narrowly escaped capture by bandit troops said to be Communistic. The Shanghai Municipality gave the Shepherds license plates and drivers' licenses free of charge. The ambulance took the mountains on high for the most part but when it struck some roads further inland had to slow down. Nevertheless, up to January this health car had traveled over 1,200 miles on errands of mercy.

EVEN UNTO THE LEAST OF THESE

Sacrificial giving—the Easter message—exemplified by these 900 children of the Criminal Tribes Settlement, Sholapur, India, as they bow their heads in the lovely little church of the Crims, following their gift of 100 rupees for Quetta Relief work. They received from the Governor an acknowledgment of their aid given out of their own poverty. The Quetta earthquake, it will be recalled, was one of the most devastating in history.

Defeat or Victory?

A Worship for the Easter Season

By Mrs. Albertis Montgomery of Oklahoma City, Okla.

THEN!—Crowned with the thorn,
He died
The death of scorn—
The Crucified!
NOW!—Thine is the kingdom,
And the power, and the glory,
For ever and for ever.
Amen.

Opening Hymn: Fairest Lord Jesus.

There are two ways of looking at history: the secular historian is interested in what men are doing; the religious historian is interested in what God is doing, through men. In our Bible is the outstanding example of the religious interest. In it we read the life story of a small and politically weak people who nevertheless became a channel through which, supremely, God was able to work. And from this people sprang an humble carpenter whom secular historians of the day scarcely deemed worthy of mention in their annals, but through whom God spoke so effectively that the history of all mankind has been changed because of him.

More than ever, as we approach the celebration of our Lord's crucifixion and resurrection, do we observe the difference between a mere recital of external events, and the spiritual significance of those events. On a certain Friday, a poor man was nailed to a cross. He was not important enough even to merit justice at the hands of a government which prided itself upon its legal fairness. Without a verdict of guilty, he was condemned to the punishment accorded only the basest of criminals. The cross upon which he was hanged was a symbol of sin, of shame, of defeat, death. And yet, because of the Man who died upon it, it has become a symbol of righteousness, of glory, of victory, and of life eternal. With it we crown our churches and cathedrals; before it we build our altars and lay our sacrifices; under it as a banner men have waged war with the sword, and fought battles of the spirit; men of God and sisters of mercy have worn it upon their persons as signs of their high calling, and a hundred generations of humanity have reverenced it as a symbol of all that is best in life.

To man, it seemed that Evil had prevailed,
That His fair life had altogether failed,
And naught was left but what the cross impaled;—
But God saw otherwise!

It seemed as though His life had gone for naught,—
Nothing to show for that long battle fought,
But a pale prisoner to the gibbet brought;—
But God saw otherwise!
No lasting good seemed ever like to come
Of all His sowing,—neither fruit nor bloom,
Instead—a felon's cross, an alien tomb;—
But God saw otherwise!

Scripture: Hebrews 12:1, 2; Galatians 6:14; I Corinthians 1:23, 24.

Hymn: In the Cross of Christ I Glory.

Then, on the third day, came another event, unimportant or momentous, according to the outlook. The tomb in which the broken body had been sealed was found open and empty. What did it mean? Material-minded men had an explanation.

Scripture: Matthew 28:11-15.

But it was very evident that this was not the whole story. Those with a spiritual outlook saw in that empty tomb a meaning fraught with significance for the whole world.

His followers had fled like frightened sheep,
Their hopes all wrecked by the catastrophe;
And yet, within a little span of days,
They were all bound together and to him
In fellowship far closer than before;
And, bold beyond their natures, and aflame
With new-born zeal that burned like pure white fire,
They faced the world prepared to live and die
To bring to man the Kingdom of God's Love.
They were new men, remade, and wholly filled
With that great spirit that had been their Chief's.

They had been weak—but now they were like gods,
Performing wonders in the name of God,
And preaching everywhere their risen Lord,
In words that pierced like lightning to men's hearts.
And all with such vast plenitude of power
That all men marvelled.

And why?
How had this wonder come?
Hear now the crowning glory of it all!

Soprano Solo: "The Magdalene," by Warren.
(If this solo is not available, read John 20:11-18)

Of all those earlier followers of the Way, none

had deeper moral and spiritual insights than Paul. Hear his explanation of the empty tomb.

Scripture: I Corinthians 15:20-23, 53-55, 57, 58.

And what is He to us?
What does He stand for in these later times?
As we look back along the troubled years
Through all their bitter reek and pregnant gloom,
Even our short sight can clearly apprehend
The difference His coming made to man.
Without the radiance of that wondrous life,
In growing volume lightening all the ways,
Earth had been sunk in untold miseries,
Beyond the power of human heart to bear.
Without the crowning wonder of His death
And glorious resurrection, man had been
Still bondman to the grave, and without hope
Of anything beyond.
He conquered Death;
He broke the bars; he set the portals wide,
And led the way—the first-fruits of God's love,—
That man might follow without fear, the road
Which He Himself triumphantly had trod.

Prayer: God, our Father, giver of all good gifts, we thank Thee for the supreme gift of Thy Son, who, for all Thy children, lived and died and liveth evermore. Give us understanding hearts, that we may more clearly comprehend that great life which glorified common things, turned the shame and defeat of the cross into glorious victory, and made of the empty tomb a symbol of eternal life. Grant us the insight and courage to follow the risen Christ into a new life, sharing with Him His sorrow over the ills of the suffering world, and His hopes for a new world of righteousness and peace.

Amen.

Hymn: Christ the Lord is Risen Today.

(This service may be made more effective if the leader is assisted by two readers, one reading the scripture passages, the other the poetic selections, unannounced. The solo, also, should be unannounced.)

Poetic selections are all from *Gentlemen—The King,* by John Oxenham (a Pilgrim Press publication) p. 92, Then—and Now; p. 87, Two Views; pp. 75 and 77, The Crowning Wonder.

The Son of a Slave Gives $1000

By Fred L. Brownlee

MR. X is the son of slave parents. He was a few years old at the time of the emancipation. His father died when he was a mere infant, and his mother had gone by the time he was nine years old.

His only regular schooling was for a few weeks in the little Storrs' School conducted by the American Missionary Association in Atlanta during the years immediately following the close of the Civil War.

Somehow that school, its teachers and the American Missionary Association became a symbol to him of all that is fine and noble in Christian brotherhood.

He never mastered a skilled trade, and of course never fitted himself in any sense for a profession. He was industrious, thrifty and honest, however, all the years, and the school of experience has done a lot for him that regular schools so often fail to do for many people.

"I always made it a rule never to spend as much as I earned and therefore was able to accumulate some property and save a little money," he said to me.

Mr. X is a very quiet and unassuming man. Since childhood he has been a member of a Congregational Church and for many years a faithful deacon.

Imagine if you can how Mr. Barnwell, secretary of Southern Negro church work, must have felt on the Monday following a Sunday when he spoke in Mr. X's Church, Atlanta, on the American Missionary Association and Missions in general to have Mr. X come to his office and hand him a check for $1,000 payable to the American Missionary Association.

Mr. Barnwell asked him how he would like the money used, and he said, "The American Missionary Association can decide that." Mr. Barnwell then said that I would be in Atlanta within a few days and Mr. X added, "We might talk it over then."

It seemed a sacrilege to spend so much of this good man's savings for current expenses during one year or to apply it to the Association's accumulated debt.

It was therefore suggested to Mr. X that his gift might be added to the Beard Endowment Fund, the income of which goes to promising Negro students who cannot afford to attend school or college, or to some other permanent fund which might perpetuate his beneficence.

"Well now, that would be very selfish for me to decide," replied Mr. X. "I saved for a long time until I had a thousand dollars to give the American Missionary Association, and I want the American

Missionary Association to decide how best to spend it.

"I might have given it to you a little sooner, but then, I've always had a sort of inferiority feeling in approaching important people.

"I long wanted to do this as my testimony of appreciation to the American Missionary Association, and now I want the American Missionary Association to know that I trust it to spend the money where it will do the most good."

I never felt more humble in my life than after listening to that. I finally turned to him.

"I must tell this story to others. May I do so?"

"You may do so if you don't use my name, at least not until after I am dead." (He is somewhere in the neighborhood of seventy-five years.) "When I die the American Missionary Association will find that I have left it a little property.

Seems like a fit story for the Bible, doesn't it?

Maids of Athens

By Annie Evelyn Pinneo

NAUSICAA, playing at ball with her maidens on the seashore, while the fragrant linen they have freshly washed is drying in the vivid sunlight!

That vision from the beautiful, ancient Odyssean world flashes before the "inward eye" as I watch *my* maidens playing with a ball by the seashore on our campus.

Beyond them is dreamy Hymettus, mountain of the poets, white-piled clouds against a throbbing blue, and the shimmering sea; around them crystal-clear and sunny air.

And only twenty minutes away by bus is the packed, stifling city of Greater Athens, with its million inhabitants!

Games hold a very prominent place in the extra-curricular activities of the American Junior College for Girls at Athens, volley ball, basketball, handball, and tennis, among them.

A stiff course in athletics is given. A field day in the spring never fails to call out friends and parents in great numbers to view the drills and contests in high and broad jumping, running, and javelin throwing.

There are other extra-curricular activities. The school often acts as "big sister" to needy refugee schools of our community. The girls make layettes for the women's hospital Mrs. Venizelos founded.

The school Y.W.C.A., besides holding religious meetings, carries on considerable philanthropic work. Its greatest undertaking is the annual bazaar held after Thanksgiving, for which girls, teachers, alumnae, and even outside friends work all the preceding summer, doing fine handwork, gathering kodak pictures and all salable articles.

Usually about $300 is earned, to be dispensed during the year to needy students for noon meals, bus fares, or scholarships; to needy families for New Year provision baskets; while some is used for toys, games, fruit for a near-by children's hospital, and for refugee schools.

How came an American college here in Attica?

It is a school transplanted from Turkey after the burning in 1922 of Smyrna, where it had been founded in 1875. Greece accepted about a million and a half of fleeing refugees from Asia Minor—one to four of her population of that time—and after our little staff of teachers had gotten together and spent a year at rescue and case work, we found we could gather the nucleus of our classes together.

So the school was started in a rented building at Old Phaleron. Eight years later came our removal to our own grounds of thirty-seven acres in Elleniko with a prospect of eight buildings and three in sight. A direct appeal to Mr. Venizelos for the privilege, as a refugee school, of buying the land at a nominal cost, met with most friendly response.

Greece was holding double shifts in her public schools, with sixty to eighty children per teacher, and many left out when we landed on her shores. She had been twelve years at war, was in the midst of a complete overturn of political regimes, was struggling to feed her million unexpected guests.

Why remain after ten years of assistance with that burden now that she has recovered as heroically as the Greeks of old?

We believe these American Christian schools, if they grow with due adjustment to the worths of the culture in which they find themselves, seeking to offer and not to impose, are about the greatest internationalizing, peace-promoting force that could be found.

The sifting out, *together*, the dross of their conceptions and ours of the Christian message, the search, *together*, for the Gospel truth, is part of that Love of God which is at work among the nations to bring about a world culture to which each nation may contribute its best, and a Christian world-civilization without hatreds and wars, the Kingdom of God on earth

Kagawa at the Yodogawa

By Sherwood Ford Moran

Mr. Moran and Dr. Kagawa. Alice Cary at left of Mr. Moran

Kagawa, speaking in the South, Southwest, and Middle West during March, speaks in New England in April. See article in the January "Forum" about him

SHORTLY before Dr. Toyohiko Kagawa started on his trip to America he consented, though exceedingly busy at the time, to address a religious mass meeting at the Yodogawa Neighborhood House, because his appearance was to be one of our Tenth Anniversary features. We had picked him as first choice for speaker because of the vital message we knew he would bring, and because, with him, our mass meeting phase was sure to be a success.

That night we did not have chairs, as they would not have held the crowd; we had the chairs removed and the people were packed in, sitting on matting on the floor, and on the floor of the platform around his feet.

As is his custom, Dr. Kagawa had sheets of paper by him on which, as he talked, he wrote with the Japanese writing brush, sometimes making sketchy pictures and sometimes dashing off striking statements. Sometimes his pictures are as humorous as Mickey Mouse; sometimes a Bible verse is rapidly written off. He is a past master at holding the attention and driving home a truth by this method.

When speaking in Japanese he has a very simple unaffected method of delivery, with no flights of "oratory" and no play to the galleries at all. He appeals both to the intellect and to the heart. I think that is one of the secrets of his effectiveness. And through it all his sincerity shines.

Most of his talk was devoted to the thesis that man is not a machine but a personality and a son of a God-Father. He would develop points to emphasize the non-mechanical nature of man, and then would step back and forth on the platform swinging his arms slightly.

"And they say man is only a machine, only a machine, only a machine," he murmured with telling effect, as he swung his arms in mechanical fashion.

The photograph depicts Dr. Kagawa and Sherwood Moran shaking hands a few minutes before he went onto the platform. They seem pleased over the matter. They were. We are good friends; I am a great admirer of his, and he is a firm believer in our work and what it stands for.

Around us are gathered some of our special neighborhood intimates. The American woman back of me is Alice Cary, my associate in the Neighborhood House and co-founder of the work with me. An interesting story could be written of 'most every single person in this picture. Incidentally, I had just had what I call a "depression hair-cut"—not beautiful, but think how long it will last!

Going home on the car with Dr. Kagawa that night, we fell to talking about the different books he had written. He spoke affectionately of his first effort, *Crossing the Death Line.* He likes it least of all his efforts as far as the style goes—an immature style "though full of vigor." Once he resolved to rewrite it.

"But, when I started to change it, I could not bring myself to change a single word. Its memories were too sacred. I wrote that book when I was spitting blood. Immature or not immature, it is going to stand as it was originally written."

It is of course the book he wrote telling of his life in the slums and of his first efforts to get close to the lowest orders of society.

A Man from Missouri and Ray Phillips

John Thomas Stewart on Phillips

YOUR December article by Ray Edmund Phillips of Johannesburg on "Looking Ahead in Africa" has set me thinking about the whole Christian enterprise, particularly my own connection, my loyalty, and responsibility. I have been trying to look ahead in Missouri.

I can match the disillusionment of Brother Phillips' parishioners head for head, heart for heart. I have known for many years that this miserable feeling that we white believers are not playing fair is eating the gospel heart out of our religion and undermining the whole structure. What I want to know is how long can we keep this game going?

I am not criticizing R. E. Phillips. Few of us at home could match his achievements and spirit, and his notable service in Africa is a bedrock argument for the truth of our religion.

But something ought to be said for Missouri, U. S. A., before it becomes missionary territory exclusively. I believe that this misery, the sackcloth and ashes of self-examination by home pastors, is involved in our ordeal of God, is involved in our passage from lower values to higher, from compromise to truth.

We do not escape from Him in missionary zeal, and the God of us Christians is the Old Testament demand for justice and righteousness and the New Testament ideal of perfect love.

This is why the liberal pastor turns to the Gospel in Social Action—because his heart is sick within him.

I have more sympathy for Brother Phillips in South Africa than I had before the same tension tightened in America—a good deal more sympathy than immediate hope—and I am not whining for his sympathy or for his understanding of our embarrassment at the home base.

But let us get this matter straight: I cannot continue to plead for support of Christian missions in South Africa *unless I have the courage to demand the same exercise in America.* The issue is joined beyond our choice and comfort. It is a small world, my brother, and I, we, here cannot cover up dismay and confusion by reports of your needs over there.

I, TOO, AM IN A MINING DISTRICT

the largest lead mining field in the United States. Like South Africa, this deposit is exploited for the benefit of absentee owners.

We have Negroes, too, a small colony in my town with their own tiny school and church. (Your Africans will understand that in Christian America the whites and blacks cannot worship under the same roof; only God the Father provides a neutral sky. In the largest town in my country a black man is not allowed to see the sun go down—but we'll skip that.)

In one of our very greatest "missionary-minded" churches someone invited the Fisk Jubilee Singers to appear before *some of the very people who were helping to pay for their training*—and the pious roof was lifted:

"Let those niggers sing in our church! I guess not!" They didn't.

You mention the careless African who forgot his pass to walk the streets and was thrown into jail and kept there while his family suffered. Well, that's the way they treat labor organizers and other undesirable characters in California, in Indiana, in the South, and in other places.

You call for more and better-trained social service workers, a field in which you are distinguished. I also need somebody cleverer than I am to teach these unemployed Missouri miners how to live on nothing a week while the Government at Washington tries to balance the budget.

In my county we have one public health nurse for nearly forty thousand people and *not one* social service worker. Babies are born without a doctor in attendance. There are hundreds of cases of undernourishment and children's diseases ravage our communities every year.

I do not need to tell you that **our churches** out in the State **do no social work whatever.** There are on government aid in this county 10,000 persons, 2800 families, 400 families without any breadwinner.

AND NOW I HIT BOTTOM

in my process of self-examination. For mine is one of the richest counties in the nation. I mean that literally. The natural resources of St. Francois County are enormous. We have actually poured more than a hundred million dollars into the laps of Americans who live elsewhere. Why, one family took out over twenty-five millions; that's how well placed we are.

Our lead miner, if he has a job, draws less than forty dollars a month. Doesn't all this remind you, Brother Phillips, of South Africa, where the natives starve and go ragged on top of fabulous riches?

What I am getting around to is a bargain with you: you tell your African client that the white Christian is willing to do anything for him except to get off his back and his land, and I'll tell these poor white American

Christians that their exploiters, also white American Christians, are willing to do the same, or will be when the depression is over.

I told them that once and a few of the leading men of my church tried to get me fired; and, failing in that, quit the church. Maybe you can get by with it in South Africa.

You say, "Most people would undoubtedly agree that it is an urgent need, this supplementing of the Christian message with definite action in the field of social reconstruction."

Maybe "most people" but not the substantial people in America. Mention "social reconstruction" and they denounce you for an unAmerican agitator and call loudly for the good old gospel.

It is getting harder every day to run a Christian church along American lines and satisfy both the patriotic sentiment and one's own Christian conscience.

Take your own case. You ought to have more support, more and better workers, a wider program. The white Christians, many of them at least, used to have a lot of money. Part of that income flowed from the South African mines to London and New York, and then a bit dribbled back through the church boards to South Africa. Something has gone wrong with our system.

I am asking you if it isn't the same wrong in South Africa and Southeastern Missouri?

[Italics ours, and also the use of two of Mr. Stewart's phrases as sub-heads; the above was not sent us as an article. Is it true of any other state besides Missouri that the churches "do no social work whatever"? Ed.]

Ray Phillips on Stewart

Thanks for sending on to me a copy of the letter from Rev. John Thomas Stewart. It is good stuff.

It is going to take a lot of plain speaking to wake up our people in this country to the fact that the problems facing foreign missions are exactly the same as facing them here.

And, also, to the equally important fact that missionary work has got about as far as it can go until home churches begin in dead earnest to insist that the same Christian principles, the application of which they applaud and support on mission fields, be applied in the home community.

When the missionary and the native Christian overseas see the American mother church bestir itself to make Christ's spirit operate in its field in some real fashion, they will take new courage; they will recognize that their problem is one with that in other parts of the world and thrill to feel themselves as campaign units in a big fight against greed the world over.

But the present hypocritical attitude of many in the home church; the use of missions as sort of "heart-balm" or anæsthetic to ease their consciences over the rotten living conditions of brothers on their very doorsteps—that game, as the writer of the letter infers, is about played out.

Aboriginals, or better, *Nationals*, in mission countries have discovered, and exposed, the discrepancy between what we *say* abroad and *do* at home. And yet the churches here have got to be forcibly dumped out of their beds before we can get a move on—and this is not so easy.

Dr. Ambedkar and the Harijans

Dr. Lewis Oliver Hartman, Editor of *Zion's Herald*, during a brief visit to India secured an interview with the Indian leader whom Dr. Alden Clark mentions in his article in this issue. He gives an account of this in his paper.

Dr. Ambedkar dealt with the evils of Hinduism, declaring that the older missionaries were more nearly right in their estimates of it than the present overlenient generation. He dwelt on its treatment of the outcastes.

"How amazing it is that notwithstanding the injustices and cruelties they have suffered," he said, "they still keep a certain simple dignity and nobility of soul, a kindly courtesy, and an undying hope . . .

"We must develop coöperative banks among the outcastes, give them opportunity to save and to acquire property. Land! Land! The Harijans must be given a chance to own land, for only so can they overcome the slave mentality that has developed through long centuries. I want the outcaste to stand up and achieve all the dignity of a man.

"Education is essential," and this Columbia graduate spoke enthusiastically of the "Laubach method" of teaching the illiterate.

As to their religion, it must apply Christ's teachings to their special problems and lift them out of a debasing environment.

A Director of Community Schools

For more than a year the American Missionary Association has been looking for the right person to direct its secondary and primary schools, now known as community schools.

At the time the position formerly held by Dr. W. A. Daniel was discontinued increased administrative responsibilities were placed upon the presidents and boards of trustees of its colleges. At the same time it was voted that a director of the secondary and primary schools be employed.

It is the aim of the A. M. A. to continue indefinitely these few remaining and greatly needed schools, developing them increasingly along lines of community service and adult education.

In other words, it is the aim of the Association to take these schools out of competition with customary, standardized mass education while at the same time developing techniques and methods in keeping with progressive education as well as a sane and liberal understanding of Jesus' idea of the Kingdom of God.

It was not easy to find a director of such work, one who was as well prepared in practical experience as in academic training. Over a year ago, however, Miss Ruth A. Morton was discovered at the Chicago Theological Seminary and the Graduate School of Chicago University.

She had served as a director of religious education and a minister's assistant while studying for her bachelor's degree at the University of Denver; had taught school for several years; had travelled over the State of Pennsylvania as director of Christian work for young people; and had lived for a year in a Folk School.

In connection with her work for the master's degree at Chicago University she had written a thesis revealing rare insight and a remarkable appreciation and understanding of educational and religious values.

She had taught for one term at Chicago Theological Seminary, and worked for a year in the National Office of a Church Board of Education.

Last fall Miss Morton was asked to become Director of Lincoln Normal School, Marion, Alabama. In February the Administrative Committee of the A. M. A. elected her "Director of Community Schools."

Miss Morton will spend two of the summer months each year in the New York Office. Her headquarters during the academic season will be at Lincoln Normal School, from which base she will visit the A. M. A. schools, counselling with their directors and teachers concerning the developing plans for the future.

Book Chat

Japan

Japan in Crisis by H. E. Wildes. The Macmillan Company, New York.

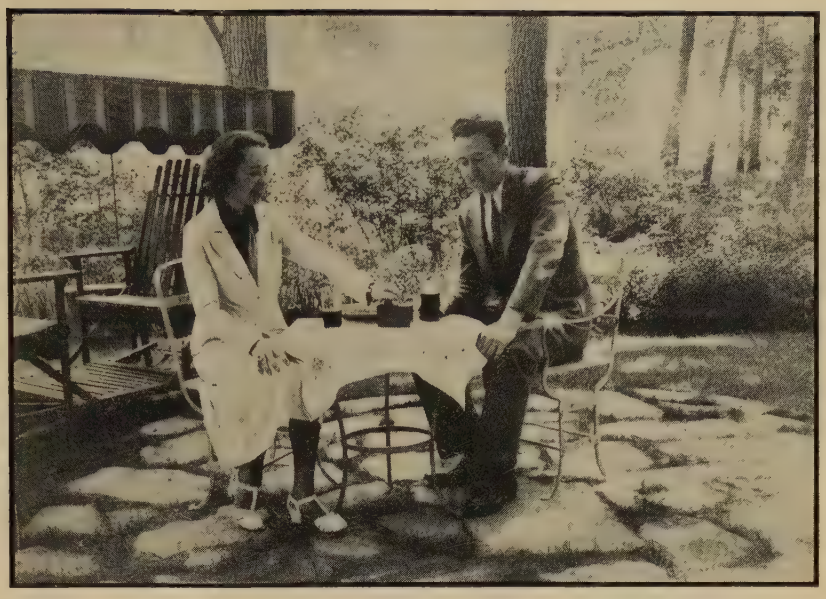
The literary style is excellent. The author, highly educated and with a wide range of experiences, was for a year professor of Economics and Social Sciences in a Tokyo university. The book shows that he has had access to much "inside" information about Japan and knows how to handle sources. If there are serious slips in statements, this reviewer is not in a position to check them up.

BUT: Its author lacks what forty years of residence there in close continuous contacts with Japanese and with the general current of national life have given this reviewer: sympathetic understanding, and respect and affection not only for individuals but also for the nation as a whole.

Edmund Burke said that he knew not how to draw up an indictment against a nation. Dr. Wildes, perhaps more or less unconsciously, undertakes that task. The book stresses the seamy side. It is a prosecutor's presen-

[*Continued on next page*]

When the Mill Wheels Turned Again



The Cent-a-Meal Box Comes to Tea

TUCKED away in a pleasant valley is a church of good consecrated folk who have made a practice of giving of their worldly wealth for the cause of Christ.

When the depression descended, the mill closed down, people commuting to adjacent towns lost their jobs and the giving habits of the church people lapsed.

One happy day found the mill wheels once more turning and the church people remembering their lost practice. "Here are the new Cent-a-Meal Boxes," said the pastor of the flock. "Surely these will help to establish once again the habits of gratitude and love."

So the Cent-a-Meal Boxes found their way into the homes of the church families.

Four months later, on Consecration Sunday, the boxes were brought to the church and deposited before the altar. Their contents yielded $81! More money than this church had ever been able to give for others in a four months' period in their best times! Eagerly they took the boxes into their homes again.

The Fall of the year was a busy time. At the end of the second four months the boxes were not collected.

January first the State Office sent out the last call to the churches for the year. The church in the valley was reported quite behind in its missionary giving. Where could they find the money?

Hurriedly the Cent-a-Meal Boxes were called in and hurriedly were they opened.

The results? $69, and the good consecrated folk from the pleasant valley found they had contributed $150 to the missionary funds, exactly $30 more than they had ever given in a single year before. Courage prevails and plans are being made for a better year of sharing in 1936.

The best of this story is, it's true!

Now, the moral of this tale is not to forget your box *but* to try for three times $81 in 1936.

Book Chat [*Continued*]

tation of his case, and entirely omits any impressive statement of the defense and the balanced charge of the judge. Indeed, two or three friendly remarks—as the following, from the preface—are strikingly out of accord with the drift and tone of the book as a whole and the impression that it is sure to make on most American readers. "In the individual people of Japan he (Dr. Wildes) has the utmost confidence. He would trust their honesty, their reliability and their good will at least as far as he would trust those qualities in any other nation on earth. The Japanese have been unfailingly friendly, helpful and considerate."

At least with the spirit of this much of the book the reviewer is in cordial sympathy. It is to be regretted that this tone did not permeate the entire work, affecting both the selection of material and its treatment.

The book is interesting and thought provoking. This reviewer, for all his dissent, does not oppose its circulation among "intellectuals." But, read by those not well informed and susceptible to race and national prejudice, it may do much harm.

E. C. FRY

[*Continued on page 181*]

Teachers Patient at Southern Union

By Malcolm V. White

Work is work at Southern Union

Two summers ago I visited an old couple in rural Alabama. Not finding them home, I looked about for something to read while waiting. The only printed matter I found, aside from an old local newspaper, was a Bible. The cover had been torn from the book, and, with it, all the pages to the middle of Leviticus.

I began teaching at Southern Union with the realization that a majority of the students were coming from homes almost as devoid of literature and other intellectual stimuli as the one mentioned above.

Even with that foreknowledge I had a surprise in store for me. After the students had handed in their first themes, one of the students told me he had to look up the word "theme" in a dictionary before he understood the assignment.

Several of the students' work indicates that they have done little composition work in grammar or high school. Mistakes such as "they was" and "couldent" are revealing. In the other subjects the students are as poorly prepared.

The average rural student would have to travel forty miles or more to find even a poorly equipped public library—one which is open not more than three afternoons a week. No good magazines or newspapers are available for his use.

Although the teaching requirements are becoming more stringent, most public school teachers have not had more than two years in college. In the depth of the depression many schools closed for a semester. At present the public school students here in Wadley are having very short vacations. The superintendent wants to get in as many school days as possible before school funds are exhausted.

Between times at Southern Union

Not the least of the difficulties is opposition from the home. Parents who have not gone beyond the fifth grade don't hesitate to take their children out of school when farm work is pressing. However, to be fair to the parents, taking children from school many times is a matter of necessity and not choice.

Is it any wonder tests show that the average student entering Southern Union has an ability to read and comprehend equal only to a high school sophomore?

Teaching always requires patience. Teaching at Southern Union requires patience sustained by sympathetic understanding. Nothing can be taken for granted. It cannot be assumed that the students have read their lessons with comprehension. Can we discuss the Iliad together in class? No. For the students have read the book, but cannot make head nor tail of it. I must tell the story of the war, and explain what is important and what should be remembered.

The poverty of the students and school is another problem. The students keep the buildings and grounds in order, wash the dishes, help prepare the meals, and wait on the tables. When assignments are made, this extensive outside work must be remembered. Most textbooks are second-hand; two or more share in the use of a single textbook or syllabus.

After the burning of the girls' dormitory we had classes in spare rooms of the public school. Now we are meeting in our own building, but our furnace is not working. Classes have to meet in the single room provided with a stove, or freeze. And the door of the stove has a habit of flying open occasionally, filling the room with smoke. Under such circumstances all the teacher can do is to be patient.

Yielding to the pressure of the surrounding community and a few supporters of the school, some very strict rules have been made. Complete freedom is given in the attendance of classes and the doing of studies; but the social life of the students is restricted. The girls are amply chaperoned, and carefully watched and mothered at all times. "Dates" are allowable only during a few precious hours of the week-end. Dancing is forbidden; though at times a pair or two of girls cannot resist the urge.

Despite these rules, nevertheless, modern Christian thinking is taught in classroom and chapel service. Since religion plays so important a part in the culture of the region, a special effort is made to clarify the religious thinking of the students.

I have come to believe that many of the students will be benefited here at Southern Union more by a new attitude towards religion and social conduct than they will by acquiring a little knowledge of science, history or language. With that in mind, I hold teaching in the church on Sunday as important as teaching in school on Monday.

Secretarial Side Lights

The Western Community Service Secretary of the Council for Social Action

Few women have been more thoroughly nurtured in the life and traditions of the church than Mrs. Marguerite Harmon Bro. Her father, Andrew D. Harmon, was first a teacher in a denominational college, then the builder of the leading Disciples church in the Northwest, and then president of Cotner College in Nebraska and Transylvania University and the College of the Bible in Kentucky.

Mrs. Bro was born in Kansas but spent the first sixteen years of her life in St. Paul, Minnesota. Her contacts with our fellowship have been both frequent and intimate. Her family helped to organize a Congregational church near their summer home at Cable, Wisconsin, while the first two years of her college course were at Northland.

In 1917 she graduated from Cotner College and then went for a year to the College of Missions at Indianapolis. In 1918 she married Albin Carl Bro and shortly thereafter departed for east central China where she and her husband were engaged in educational work under the United Christian Missionary Society for six years.

The Bros returned to this country in 1925 and for two years were engaged in raising money for the girls' dormitory at Northland College. During this period Mrs. Bro visited eighty Congregational churches of all sorts and kinds in New England and Wisconsin, an experience which has given her an intimate insight into our church life.

In 1927 the Bros established themselves in Chicago, where Mr. Bro has been on the staff of first the Religious Education Association and later of the University of Chicago Press. Mrs. Bro studied drama with Fred Eastman and then served for two years as assistant to Edward Scribner Ames in his capacity as pastor of the University Church of the Disciples of Christ, resigning from this position to devote her energies to her last baby.

Marguerite Harmon Bro is the mother of four children, three of whom were born in China and the fourth in Chicago. Her oldest son, aged sixteen, is ready to graduate from high school. He is followed by a boy of fourteen, a girl of twelve, and a boy of five.

In addition to caring for her family, during the last five years Mrs. Bro has done a great deal of speaking before women's clubs and other organizations and has written for many church publications, including the *Christian Century*. She brings to her new position her childhood training in a minister's home, missionary experience in China, wide acquaintance in America, the insight which comes from training a family, a lively interest in social problems and rare facility with both tongue and pen.

The Children's World Friendship Program: 1936-1937

By Mildred C. Widber

THIS brief article introduces the World Friendship themes for children for the coming year, and those materials which are being prepared in connection with them for children's groups.

It will be of particular interest to Primary and Junior leaders in the Church School, to Vacation School workers, or to other teachers of children's groups who want to begin soon to plan their work for the summer or for the new school year beginning in September. The themes will be *The Negro in America* and *The Philippines*.

Three new books will help leaders and teachers as well as the boys and girls themselves to become better acquainted with their colored fellow-citizen, the American Negro.

These books will help them to arrive at a more intelligent understanding of the place which this large group, 12,000,000 in number, holds in our society.

The first is *We Sing America,* a reading book by Miss Marion Cuthbert (cloth $1.00; paper 50 cents). She will be remembered by many of our readers as a former teacher in one of our American Missionary Association Schools. Through her present work with the National Y.W.C.A. she has the opportunity of knowing Negro groups in all parts of the country.

This book is packed full of factual material and stories for the use of teachers working with Junior or Primary children, and for Juniors themselves to use for reading and reference.

Through stories and a wealth of information, Miss Cuthbert has given us the history of the Negro in our country since the discovery of America.

The first four sections of the book are devoted to this early history. The next seven deal with present day phases of Negro life, some of them so full of promise, others still so difficult.

They are clearly presented under the headings, The Negro in Our History; Civil Rights; The Negro as a Worker; The Negro as a Farmer; Housing and Recreation; The Negro in Athletics; The Education of the Negro.

The last two sections introduce us to the Negro's Contribution to Our Culture, and give us his own hopes and vision for the future. Every Primary and Junior leader will need a copy of this source book.

Using this as background and reference material, Mrs. Mildred Moody Eakin has prepared *A Junior Teacher's Guide on Negro Americans* (25 cents), in which she devotes a section each to the Negro at Home, at School, at Church, at Work, at Play, and as a Fellow American.

Session outlines are a part of each section. "Things the Group May Do" and ways in which they may do them are suggested and described in each section. Much emphasis is placed upon the discovery and interpretation of facts about present-day Negro life.

Contact with Negroes who can make a contribution to the group study, exploration trips to see how Negroes are housed and what recreational possibilities are open to them, the preparation of an exhibit which may bring before the other church groups some of the things the Juniors have found out, the appreciation of Negro music and poetry, are suggested activities.

Not every group will have time to explore all of the possibilities offered in these two books, but every group can spend some time in the study of one or more sections of this Junior booklet.

A Primary Teacher's Guide on Negro Americans (25 cents), prepared by Mrs. Mabel G. Wagner, also refers to the source book for stories and information. The manual presents plans for seven sessions centered around the life of the American Negro today.

Worship services, teaching suggestions, and activity plans are given for each session. Dramatizations, making and keeping a class book, making a wall frieze, having a poetry period, are suggested.

Every Junior or Primary leader will need two of these three books, *We Sing America* and the *Teacher's Guide* for her own age group. The price of these two will be the same as the one course book of other years, 75 cents.

In addition, for younger Primary children, there will be a picture story book (35 cents). This will introduce our youngest children to their Negro friends through two Negro children who visit relatives in different parts of the United States. It will be valuable to older children as reference material.

Every children's leader may also start her own collection of pictures, leaflets, and other material on our Home Boards' work by writing to Miss Helen Frances Smith, Project Secretary, 287 Fourth Avenue, New York City.

The Junior leader will be interested in the Picture Map of the United States which will have a special insert sheet devoted to the life of the Negro in our country. From Mrs. Mary D. White, 287 Fourth Avenue, New York, she may find out how her group may help in the work which our Congregational-Christian Churches are doing among Negroes.

For those who wish to follow their study of the Negro in America with a study of the Negro in Africa, the following familiar, but none the less excellent, texts are suggested:

For Junior boys and girls, *In the African Bush* by Jewel Schwab (75 cents).

For Primary children, *The Call Drum* by Entwistle and Harris (75 cents).

The majority of our children's groups, however, will study the Philippines. Two tried and proven books are available: *Jewels the Giant Dropped* by Eberle and McGavran, for Juniors; and *Filipino Playmates* by J. M. Cavell for the Primaries. (75 cents each).

Those familiar with these books will remember their fascinating stories, their many and valuable teaching and activity plans, and their splendid worship services. The Picture Map of the Philippines (50 cents) and Picture Sheets (25 cents) are valuable materials.

Our fall World Service units for Juniors and for Primary children will present the American Negro. These are being written by teachers in two of our Congregational-Christian Negro schools. In the winter months, the Philippines will be the theme for world service materials.

In connection with a study of Africa or the Philippines much practical service work may be done by children's groups. Each day's mail at present brings two or three letters from Africa with requests for a variety of articles which missionary friends can use.

From the Laubachs, we are finding out what things are most helpful to them and their co-workers in the Philippines. Most groups that study Africa or the Philippines will want to send some friendship gifts.

The *Current Sunday School Projects*, to be announced later, will be pieces of Congregational-Christian work among the Negroes and in the Philippines, of special interest to children. Any money given by the boys and girls for this work will count on the regular church apportionment.

Pilgrim Fellowship Pointers

By Harry T. Stock

This is the time to begin serious plans for summer conference representation. These plans should include: the wise choice of delegates, provision for meeting part of their expenses, the selection of conferences best suited to the needs of the individuals and of the local group, a process of preparation of those who will attend, consideration of ways by which the delegates' experience will be used when they return.

1. Who should go? Only those young people should be sent who will enter intelligently into the whole program of the conference. None should go who merely seek a vacation. There will be plenty of fun, but the conferences are planned for those who will agree to take the work seriously. It is especially important to appoint those who are officers or have committee responsibilities for the coming year. And the adult counselors should go to conferences planned for them. This is the greatest training need.

2. How shall expenses be met? Many churches pay half of the expenses. This is a way of impressing upon the delegates the fact that they go as representatives of the churches. It also requires a personal investment which should encourage the most serious type of work.

3. Where should they go? The Congregational Christian conferences for young people deserve first consideration for they are keyed to the distinct needs of our own church groups. (In a few sections of the country, there are no specifically denominational conferences; the interdenominational gathering is set up by those conversant with the policies and needs of the several church bodies.) Adult conferences—leadership training, missionary, social action—should receive more attention than they have so far had. It is important that a few young people who have finished the work in our own conferences shall go on to specialized training schools. Write to your state superintendent, or to the Congregational Education Society, 14 Beacon Street, Boston, Mass., for further information.

4. How may delegates be prepared for participation? A pastoral conversation may point out special values to be sought. A list of questions or problems, to be raised with leaders, may be prepared. A commissioning service will help to impress upon them the fact that they are sent by the church. (One may be had from the Young People's Department, 14 Beacon Street, Boston, Mass., for three cents.)

5. How shall they be used when they return? Delegates may be advised that they will be expected to report to the entire church. They may be informed that the committee on religious education, or the executive committee, will consider specific recommendations which they bring back. They may be told that they will be expected to use certain new information on specific assignments in the autumn.

Pacific School of Religion Berkeley Calif.

Capitalizing the Dramatic Urge

No, kind reader, you will not be especially enamored of these pictures. They may be of interest however, as suggesting the Holy Friday parades held in some of the towns of the Philippines. You will be interested, too, in the fact that this is perhaps the most colorful and important of all the processions put on by the Church during the year, and also in the fact that these processions appeal to the intense love for color and dramatic instinct which is so deeply planted in the hearts of the Filipinos by their long training under the Spanish type of Catholic leaders.

In the upper left-hand corner the Christ is being scourged. In the upper right-hand corner there is a picture of St. Veronica who picked up the handkerchief on the Via Dolorosa—the handkerchief that was spotted with a drop of Jesus' blood. The tradition is that this drop of blood turned into an authentic portrait of Jesus, or, according to this float, into a threefold picture of Jesus.

In the lower left-hand corner Jesus is represented as fainting beneath the weight of the cross. The lower right-hand picture needs no explanation.

But while we cannot be enthusiastic over these images and over this rather crude way of centering upon a dying or dead Christ, the Christ of the crucifixion, when we ourselves make so much of a deathless, risen, living Christ, yet we must realize that thousands and even millions of our fellow beings on this earth are "educated" and religiously impressed by just such Holy Friday parades.

We ourselves must find, therefore, a way to meet the popular dramatic urge and hunger which leads to the living truth.

Heraldings

Can Consumers' Cooperatives Emancipate the Negro?

"What can Consumers' Coöperation contribute toward a solution of the problems of the Negro in America?

"In the first place the program of Coöperation is one of mutual self-help. It is only through self-help that any people may lift themselves permanently. The capitalist system has been benevolent to the Negro. It has given him Y.M.C.A.'s, schools and education. It has given him his dole during business depressions and has left him poor for the next one.

"But the questions are: Does it leave him with his self-respect? Does it leave the race permanently parasitic? Does it cure Negro poverty?

"Second, coöperation contributes definitely toward inter-racial good will. The principles of true cooperation will not permit the teaching of racialism, nationalism or any of the other 'isms' of selfishness. It would be very hard for inter-racial good will to transcend the barrier of race in a profit business.

"Third, Consumers' Coöperation is within the present capacity of the Negro. Coöperators start with the simple things and gradually develop toward the larger and more important things of life. Coöperation continually widens the field in which the common people's minds may function.

"When we consider the limited field in which the Negro mind has been permitted to function in the social and economic life of America, is there any wonder that the Negro has been impoverished both mentally and physically?

"Fourth, the moral and spiritual values must be given consideration. It is an inspiring sight to watch the new spirit that comes to a lowly people when a cooperative is developed among them and to see them realize that they have achieved for their mutual good.

"Former mill hands and laborers serving on Boards of Directors, managing stores, controlling finance, a new hope—this is the contribution of coöperation to the solution of a people." *From an address on "The Negro Seeks Economic Freedom Through Coöperation" delivered by J. L. Reddix before the National Seminar on Consumers' Coöperation of the Federal Council.*

Kagawa in Georgia

Annie Campbell, extension worker for Georgia, writes: "With Kagawa coming to Atlanta just eighty-five miles away, I felt that I just had to go and hear him. I asked one of the school teachers here to go along even if she was a Methodist.

"I shall never forget it. We could not hear him at the first church we went to, though we got there about twenty minutes before time to start. We had to go into an overflow room, of which there were six, to listen to him on a radio. We could not understand at all.

"We left, and after a hurried lunch, went to the next church an hour in advance. We sat right down at the front. The place was full a half an hour before time to begin. I was very much impressed with his simplicity, consecration and sweetness of character and childlike sense of humor.

"Our pastor called upon me a week later to tell about him at Pine Level and Pleasant Hill. This I did again at a literacy school near our Friendship Church. A Methodist Women's Society also asked me to come and speak to their group about him."

North Dakota's Needs

A home missionary pastor in North Dakota reports: "I have made it a point to go out over my parish to look up the more needy families. At every place I stopped people told me about their problem and their hardships.

"If one goes out on an errand like this he wants to make sure that he has in his own life optimism, courage and the ability to love the unlovely.

"Here are two typical instances that can be multiplied many times over—a family of six, father, mother and four children. The two oldest girls who are out of high school and the father are the potential breadwinners but they haven't had work for six months. There was no fuel nor food in the house—it was 15 below zero—this a fine Christian family very active in our church and Sunday school.

"In the country district I discovered children that walk two and three miles to school through snow in below zero weather without any underwear, their little bodies sparingly covered with shabby clothes.

"We did what we could to bring cheer and some comfort into these homes. But as I go about among my people I marvel at their courage, patience and

ability to endure disappointment and to keep on smiling in the face of apparent defeat.

"Because defeat is about all these farmers have been experiencing for the last five years. And defeatism will get under the skin of the preacher if he does not guard against it.

"But these folks more now than ever need the healing, comforting and encouraging ministry of the church, the experience of a living religion, the ability to find and believe in a God who cares. They have lost about everything else; if they lose God they have lost all."

A Pastor of Peiping

"Let me introduce a friend, the pastor of our local church in Peiping: Mr. P. H. Wang. Forty years of age, he was born in Tientsin, where his grandmother had become a Christian through the influence of Mr. Ewing of our mission. His father was a business man and a deacon in what became the first entirely independent self-supporting church of the city.

"As a small boy, Mr. Wang graduated from our boarding school and went on to the London Mission's Anglo-Chinese College. Then followed several years in a German business firm, interrupted by the War. From 1917 to 1919 he was in France working with the Chinese Labor Battalion and the Y.M.C.A.

"There he met Mr. Drake, an English Baptist missionary from Shantung who persuaded him to join their faculty on a salary at present equivalent to $7.20 a month! But such a willingness to sacrifice was rewarded in 1923 by a chance to spend four years at the University of London.

"Returning once more to China, he became principal of the school where he had formerly taught. But the advance of the revolutionary army from the South, the armed intervention of the Japanese in that part of Shantung and difficulties over registration led to the closure of the school and the transfer of Mr. Wang to evangelistic work in the extension department of Cheeloo University, long known as the Tsinan Institute. It was from that work that our local church succeeded in calling Mr. Wang four years ago.

"His interests are as wide as his experience has been broad. In addition to being a good preacher he is a student who is determined not to let his mind go stagnant. He is very acceptable in student circles, gives between a third and a half of his time to work among our schools, and last year served as chairman of the local 'Youth and Religion Movement.'

"He has a nature much more inclined to the devotional and mystical than most of his countrymen, whose religion finds chief expression in practical forms, and at the same time has more types of work organized here in his church than I for one can keep track of. With it all he is a real pastor, moving among his people with a sympathy and a helpful touch which surpasses that of any other Chinese minister I have known.

"A group of people received into membership at the last communion service illustrate the breadth of his contacts. It included an old gentleman and an old lady from the Aged Couples' Home nearby, the latter barely able with her bound feet to climb the steps of the platform, the Dean of Studies at the School of Commerce and Finance run by the Y.M.C.A., a student from Tsinghua University, commonly called the Indemnity College, founded with money returned by the United States after the Boxer Rebellion, a student from our own Yu Ying Academy, and two non-commissioned officers from a military hospital." *From Earle H. Ballou.*

A Windfall in Montana

"The missionary pastor must pay strict attention to the careful outlay of cash resources and the finding of ways to get along without making demands upon said resources.

"While fishing in the West Rosebud river just where the canyon emerges from the mountains I noted that the wind had tipped over a number of lodge pole pines. This was just within the U. S. Forest boundary.

"In cold weather a stove in the pastor's study must be fed. Coal, buckwheat size, may be had at the mine for a small cost, but it must be burned with wood for the best results. So the lodge pole pine fitted beautifully into the picture.

"A truck load of wood, costing nothing but the twenty-three mile haul, and a truck load of coal will make a perfect combination, all the more perfect because it will save enough cash to pay for several trips out on the parish. Furthermore it will take the pastor out in the open and give him some much needed exercise.

"Last but not least, the pastor enjoys the outing and the exercise. There will be a load for the fireplace at the Scout Cabin, and one for a neighbor who has helped, and who will furnish gas and oil for the trip."

From W. L. Spencer, Absarokee, Montana.

I Am a Part

By Inez J. Hanscom

I am a part of all that I have met and was before me;
The same is true of you; yet to the present moment
You have not seen me, nor yet have I seen you. But look—
Am I not sweet? And all potential loveliness
That ever man could wish within my tiny being lies
If only you, and you, in wide, far-distant spaces
Would place within my reach that which if given should
Bind me within the circle of creative good.
I could love you, and you love me, and yet not sound
The boundless depth of love that serves
And serves to greater glory our humanity
(Half-blind, yet eager mass that closer is today
Than ever to the ideal goal of Human Brotherhood—
The extension of His Kingdom here on earth). Will you
And you, send me your love? Give me the gold of your goodwill?
Your money—if you will—and I'll show you
Just what one little child can become and do. And you
Who give will share, not only in what man calls wealth
His worldly wealth—but in a great increasing joy, enrichment, too
In all the eternal values that exhaustless lie
Within the pulsing heart of God and man.

Book Chat [*Continued from page 173*]

Books Received

Hereafter we shall keep more strictly to our principle of reviewing only books on missions or on the problems of our mission fields. All others, including biographies of missionaries of other denominations, will be mentioned under the above heading. Of course we review books by our missionaries or home personnel. The following is our spring list:

Justin Abbott's *Nectar from Indian Saints*, volume XI of the late Dr. Abbott's translations from the Marathi poets, edited by Rev. James F. Edwards (both missionaries of the American Board) and the late Pandit Narhar R. Godbole (price three rupees; to be obtained from Mr. Edwards, 7 Sholapur Road, Poona, India). C. F. Andrews' *John White of Mashonaland* (Harpers, $1.50). John White was a missionary of the C.M.S. Mr. Andrews is well known for his work in India and his life of Sadhu Sundar Singh. Adam Burnet's *Pleading with Men* (Revell, $1.50). Dr. Burnet is minister of Westbourne Church, Glasgow, and this book is composed of his Warrack Lectures on Preaching. Raymond Calkins' *Religion and Life* (Harpers, $1.00). Dr. Calkins, the noted Congregationalist minister, dedicates this book of sermons to the three churches of which he has been pastor. It will be reviewed later. James Robertson Cameron's *God the Christlike* (Cokesbury Press, Nashville, $2.00) "draws an impressive figure of Jesus and shows how He knew and lived God." John W. Coutts' *How to Use the Bible* (Cokesbury Press, paper 50 cents). Jerome Davis' *Capitalism and its Culture* (Farrar and Rinehart, $3.00) is an analysis of our present economic and cultural order. Dr. Davis is the son of the American Board missionary, Jerome Davis, who with Neesima founded Doshisha University in Japan. He is one of the country's foremost sociological writers, is on the Executive Committee of the American Sociological Society, and is Chairman of the Connecticut Legislative Committee on Jails. A good example of the kind of men our missionaries' children become! Henry M. Edmonds' *The Way, the Truth and the Life* (Cokesbury Press, $1.50) is a volume of sermons filled with illustrations from life. Lynn Harold Hough's *The Great Evangel* (Cokesbury Press, $1.50) is a volume of the Sam P. Jones Lectures on Evangelism delivered at Emory University January, 1935. Dr. Hough has been pastor of churches in New Jersey, New York, Baltimore, Detroit, and Montreal; has been president of Northwestern University, and is now a professor in and Dean of Drew Theological Seminary, Drew University. Pearl Dorr Longley's *Oil Lamps Lifted* (Revell, $1.00) is a volume of poems on subjects connected with life in India and with the background and atmosphere of Hindustan. The author has been a Baptist missionary for years among the women of India. Bishop Paul B. Kern's *The Basic Beliefs of Jesus* (Cokesbury Press, $2.00) comprises the Cole Lectures for 1935 delivered before Vanderbilt University, where Dr. Kern taught at one time before his

election as bishop of the M. E. Church, 1930. Charles S. MacFarland's *Contemporary Christian Thought* (Revell, $1.50) is a volume of reviews by the author appearing in the *Reformed Church Messenger* mainly and in other religious magazines. Dr. MacFarland is General Secretary Emeritus of the Federal Council of the Churches of Christ in America. J. Gresham Machen's *The Christian Faith in the Modern World* (Macmillan, $2.00) is a collection of radio addresses by the author, who is Professor of New Testament, Westminster Theological Seminary, Philadelphia. John R. Mott's *Coöperation and the World Mission* (International Missionary Council) has as its companion volume, *Conspectus of Coöperative Missionary Enterprises* by Charles H. Fahs and Helen E. Davis. Edith F. Norton's *Ralph Norton and the Belgian Gospel Mission* is a wife's biography of the husband she helped in founding the mission in 1918. George P. and Ida G. Pierson's *Forty Happy Years in Japan* (Revell, $1.25) is an account of some features of the Presbyterian work in the Hokkaido. Joseph M. Ramsey's *The Minister's Annual* (Revell, $2.00) is the eighth volume in a series. Original sermons are contributed for every week in 1936, with Sunday school lessons, prayers, topics, etc. Henry B. Sharman's *Jesus as Teacher* (Harper's, $2.00). Dr. Sharman is Honorary Lecturer in the Department of History, Yenching University, Peking, China. Charles Francis Thwing's *The American College and University* (Macmillan, $2.25). The President Emeritus of Western Reserve University and Adelbert College is well fitted, of course, to write of the status of presidents, the qualifications of trustees and faculty; of the relations of faculty and students; of the advantages and disadvantages of fraternities, etc. Jesse R. Wilson's *I Am a Christian* (Student Volunteer Movement). Mr. Wilson, it is well known, is General Secretary of this movement and gives the experience, faith, philosophy of life, and hope for the world, of a Christian. Robert P. Wilder's *Christ and the Student World* is a collection of addresses to students all over the world. At present he is speaking to the students in British universities.

Mexico

In this World Dominion Press book, *Religion in the Republic of Mexico*, Professor G. Baez Camargo, Secretary for Christian Education in Mexico and Secretary of the National Council of Evangelical Churches and Manager of the Latin American Publishing House, is mainly responsible for the first four chapters on Ancient and Modern Mexico, The Mexican Revolution, Revolutionary Achievements, and The Religious Question. It makes very interesting reading, and on the whole represents the viewpoint of the Protestants of today in Mexico.

Mr. Kenneth G. Grubb is responsible for Chapters V and VI on the evangelical movement and the future of that work in Mexico. Mr. Grubb is of a famous missionary family in Great Britain. He was for some years a missionary to the Indians in the Amazon Valley under an independent missionary society of Great Britain. He became convinced that they were not doing things in the right way and has recently been giving his time to the World Dominion Press. This movement was fortunate in receiving a considerable sum of money some years ago and Dr. Thomas Cochrane, formerly a missionary in China, is now the general administrator. Their hope is to make a survey of every mission field in the world. Mr. Grubb is becoming quite a specialist on Latin American missions.

This is an excellent piece of work, probably the most accurate and balanced of any of the recent studies of evangelical interests in Mexico. The material is in very readable form.

E. F. B.

Recent Publications

Education Society

Child Life in Puerto Rico. A five-session unit for primary groups by Marion Russell. 10 cents.

Friends from Mexico. A five-session unit for juniors by Charlotte Chambers Jones. 10 cents.

Getting Acquainted with Mexico. World Service programs for the church school by Mary D. Uline. 10 cents.

Let's Go to Mexico. A five-session unit for juniors by Mildred Clark Widber. 10 cents.

"Viva Mexico." A five-session unit for primary groups by Florence M. Taylor. 10 cents.

A World Fellowship Reading List for 1936. 6 pp.

Commission on Missions

Behind Each Church Stand the Home Boards. 4 pp. enclosure leaflet.

This, That, and the Other

Now We Have Home Board Blotters

For many years the American Missionary Association has been issuing blotters every three months which in addition to a calendar for the current quarter have contained brief statements concerning the work of the Association. Many a minister has given thanks for the A.M.A. when confronted with an overturned ink bottle! Through the years these blotters have doubtless saved a host of parsonage rugs from a multitude of spots.

In accordance with present trends, these blotters will in future be issued by the Home Boards in the interests of all the Homeland societies. Under this arrangement it is expected that their circulation will be even more extensive than in the past. Orders for blotters, either for personal use or church distribution, may be placed through the offices of the Commission on Missions in Boston, New York or Chicago.

Cleanliness That Hurts

The wife of one of our Western home missionaries writes: "My small son's Sunday School class are going to study about the Indians in our country and are much excited over it because three of the children in the class told them that their grandfather is a full-blooded Indian. An interesting family—mother 36, father 70—six small children, and of course all on direct relief. They live in a miserable little two room place, but it is as neat as possible under the circumstances, and five of the children are in Sunday School every Sunday just scrubbed within an inch of their lives, and their clothes starched stiff and neatly mended."

The Memorial Sewing Machine

Three years ago an active member of the Plymouth Congregational Church, Whittier, California, suddenly died. The girls who belonged to her Plymouth Circle raised and sent fifty dollars to Lucille Day in Ahmednagar for a memorial. Miss Day bought a sewing machine to help with some classes for Hindu women and on the machine was put a little brass plaque with "In loving memory of Madge Cook of Whittier, California, 'who was always helping

others.'" The Social Center has been closed, and now the machine is in Rose Cottage, Miss Day's home, where girls, teachers, busy mothers, can use it. Twenty Bluebird blouses and twenty Bluebird skirts were made on it in a month; thirty Christmas frocks; twenty-five baby dresses were made for the Baby Welfare Center on it from cloth given by merchants in the city. In the picture you see Anusaya Balerao, sewing a mosquito net for a baby crib. Every Friday the machine is sent to the Women's Sewing Club. Taking up a collection to buy cloth, they made forty blouses, caps, or jackets for the Christmas of destitute children.

Colorado's Missionary "Clinic"

Superintendent Arthur J. Sullens of Colorado reports: "Our annual missionary 'Clinic' last Wednesday was very successful; we had about twice the attendance of the preceding year. Dr. Goodsell and Dr. Frank Sheldon were our Counsellors; we found it of considerable value to have a representative of the boards associated with a pastor.

"We had spent weeks in carefully preparing a Questionnaire of 150 questions covering all phases of our missionary organization. Every section was covered in the questions which came in rapid fire from the audience from 10 a.m. until 5:30 p.m.

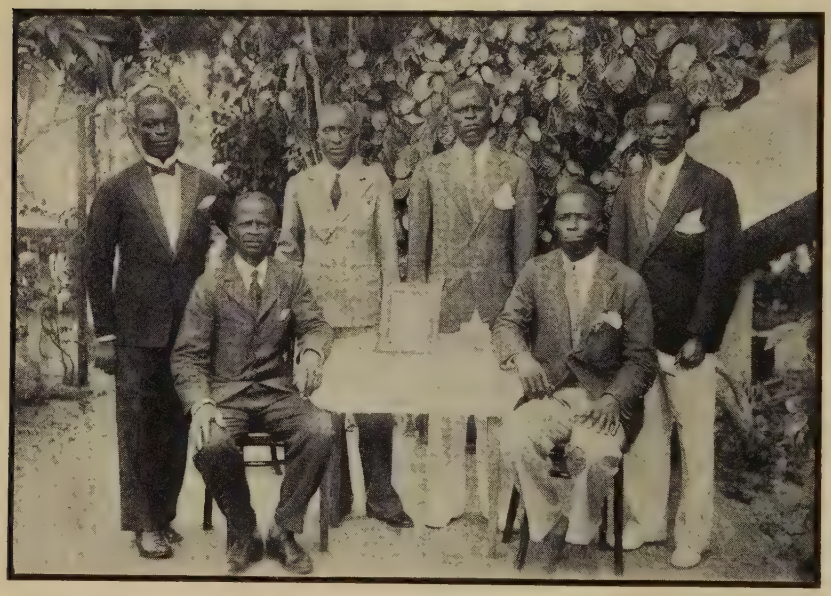
"We had a recess of two hours at noon with a fellowship 'box luncheon.' The large number of people in attendance at the luncheon filled the big dining room of First-Plymouth Church. I closed the Questionnaire section of the meeting at 5:30 and we then enjoyed a fellowship dinner at 6:15 p.m. after which a mass meeting, which was very well attended, was held in the auditorium of First-Plymouth Church, with Goodsell and Sheldon as speakers."

A Year Book from Louisiana

Rev. George H. Dierlamm of the North Louisiana Larger Parish has prepared a mimeographed year book of thirty pages and covers which contains about everything that a well-informed church member should know from the geographical location of the seven congregations of the parish to the project lists for Louisiana, a chart of our denominational organizations and an abundance of worship materials.

Portuguese Christian Evangelical Association

The picture shows the Committee of this Association for Worship, Education, and Mutual Help, for which Sr. Loze at Beira secured official permission; the frame on the table contains the official authorization for the organization. Its president is Rev. Tapera Nkomo whose story appeared in the September, 1931, MISSIONARY HERALD. After conversion through hearing Rev. Fred Bunker preach the word of God, and study at Mount Silinda Institute, he began to work among the young men of his own people.



He is the one seated at the left of the picture. On the other side of the table is Simone Machava. Standing, left to right, are Abel Tivane, Obadiah Sengwayo, Tomaz Tivane, Filemone Gundane.

That Sense of "Belonging"

J. M. Wartenkin, pastor of the home mission church at Humboldt, South Dakota, reports that his people feel themselves much more closely allied to our national life as a denomination because of their participation in the Peace Plebiscite and their coöperation with the Commission on Church Attendance by keeping a record of the size of each congregation.

Rev. Akira Ebisawa Writes

that the All Japan Conference of the National Christian Council (of which he is General Secretary) unanimously voted that in principle Church Union is inevitable; it entrusted further study of the matter and promotion of it to a specially appointed commission. Another major problem, the Union Evangelistic Campaign, was also entrusted to a commission which will plan and carry out the evangelistic program during the next three years. Throughout the Conference the spirit of unity and coöperation prevailed.

Wyoming's Gifts Go East

Lusk, Wyoming, is a long ways from everywhere, but for our church school that is no barrier to giving. Three missionary projects have been carried through in recent months: an offering of food, clothing and toys for the Wyoming State Children's Home at Cheyenne (where some of the members of the school were formerly wards); a box of dolls for Blanche Kellogg Institute in Puerto Rico; and a number of tooth brush holders made by the boys in the church shop for the Brooklyn Italian Mission.

Why "Courtbouillon?"

In the first issue of the student publication of Dillard University the following account is given of its name — *Courtbouillon* — "Of many Creole traits that once marked the character of New Orleans, one has not followed the general, and lamentable, tendency to disappear. Creole cookery is still one of the city's chief glories. Her world-famed restaurants still feature on their 'cartes' such appetizing mysteries as gumbo-file, bouillabaisse, and a host of others. Now, 'courtbouillon' is one of the city's best known and best loved foods. It is a dish composed of fish, onions, thyme, parsley, pepper, and several other seasoning ingredients. When properly prepared, it will delight the most discriminating gourmand.

"The editorial staff was happy to find among the many titles for this little magazine submitted by the students of Dillard University several that had a distinctly New Orleans flavor about them. Among these was the title we adopted. And so, because the staff expects that a little of everything shall enter into these pages, and because we intend to select, to stir, to strain, and so to 'cook up' a delectable morsel for our readers, we chose to call this work *Courtbouillon*. It is our sincere hope that like the parent from which it takes its name, it may add to the fame of this community from which it springs."

Old Pilgrim Hymnals Wanted

Recently the Pilgrim Church of Chattanooga, Tennessee, presented Pleasant Hill Academy with a number of copies of the 1912 edition of the Pilgrim Hymnal, but unfortunately there were not enough to go around. Possibly some other church may be discarding this book and can complete the supply of the Academy. The address is Pleasant Hill, Tennessee.

Dr. and Mrs. Dalager of Pasadena First Congregational Church and Miss Louise Lorbeer of Pomona College

At a Baby Welfare Center when they visited Ahmednagar, India, last December. Mrs. Dalager, in a dark dress, and Lucille Day, in white, are holding babies; between them is Col. Chitale, a helpful doctor and vice-president of the organization. Dr. Khanolkar is at Miss Day's left. At the opposite end is Mr. Dhalweni, *Times of India* newspaper correspondent, who raises a good deal of money for the Centers.

Beautiful Though Colored

The mid-winter class of the Weaver High School of Hartford, Connecticut, voted that Miss Lulu Dwin, a colored girl, was both the prettiest and the most courteous member of the class.

Sunday School by Correspondence

Earle A. Clifford, pastor at Plentywood, Montana, has enrolled fifty children for "Home Study" of the Sunday School lessons. One of the mothers writes:

"Dear Mr. Clifford: It is a joy to have this Home Study Sunday School work come into our home. Our little girl partakes of it with a great interest. She does not have to be urged to study it. I would not want to give it up for anything. Betty has her work nearly complete. She will bring it in when we go to Plentywood. She is quite proud of her book."

Blizzard in Saloniki

Dr. George E. White said he never had seen a worse blizzard in Minnesota than the one he struggled through for two miles on the afternoon of February 11 because he was afraid to leave his wife alone under such conditions. He was accompanied the first mile by one man, the second mile by another stout fellow, to keep him from slipping on the terrible ice and breaking a bone. President Riggs would have sent the car for him, but he arrived before that could be dug out of the drifts on the campus of Anatolia College.

The suddenness of the storm was as surprising as the intensity of the cold and the furious gales. Buses could not operate. There was no chance to get the eighty day pupils to their homes. Fifteen of the smallest boys were stowed into President Riggs' house; the rest in the Whites' home and the main buildings; boys slept on benches and tables as well as they could. Bread was baked at midnight, beds were shared, fires were given an extra stoking and many did watchman duty through the night. By noon of Wednesday a gang of men had broken a road through to the city, two buses hazarded the trip, and boys rejoined their anxious families.

Where Snow Is Welcome

From Baker, Montana, H. Roy Phillippi writes: "This winter we had to close down the outlying points. We have more snow than we have had for ten years—and may I hasten to add, it is much appreciated. We need the moisture. While we enjoy telling ourselves that if we don't have it in the winter we will have it in the summer, the fact remains that for several years we have had it neither summer nor winter. The ground is not frozen for there is no moisture for feet down that can freeze. This snow will bring on the early

grasses for the stock, fill the water holes and springs for a water supply and get the ground ready for a fine seed bed."

Where Winter Was Winter

"My experiences are in line with those of other ministers who serve rural places but that does not mean that they were without interest to me. I have been stuck in drifts, have slid into the ditch, have crossed fields, and have got out of the car five times going to Bordulac and as many returning to wipe the frost off the outside of the windshield. I have had funerals when we could not drive into the cemetery, and I have sat at the typewriter in my study in the Church until I became almost a chunk of ice; for I could not get it warm."—*From Frederick Errington, home missionary pastor at Carrington, North Dakota.*

Personals

Ilse Charlotte Pohl retired from active service in the Near East Mission in January and left Kayseri, Turkey, for Athens where she is making her home with Miss Emily MacCallum, President Emeritus of American Junior College for Girls. Miss Pohl was born in Dresden, Germany; attended there the Girls' College and the Royal Teachers' College; was appointed by the American Board in 1894 and worked for twenty years in the American Collegiate Institute, Smyrna, Turkey. She taught in Merzifon 1924–1928, then did general work in Kayseri.

Grace M. Boynton of Yenching University, Peiping, China, has sent us a copy of a pamphlet which is a reprint from *The China Journal* of her condensation and translation from the Chinese of Wu Shih Ch'ang's *Notes on the Origin of Chinese Private Gardens.*

Rev. Frank Cary of Otaru, Japan, has sent us a ninety-page booklet called *Loose Leaves from Japanese History* (price one yen), a most readable assembling of chapters on various aspects of life and past records, as might be guessed from a few samples of subjects: Sacred Laws too Sacred to Observe; Military Budget versus Farm Relief; Handbook of Practical Police Conversations, etc.

President Minnie B. Mills of the American Junior College for Girls in Athens, Greece arrived on furlough the middle of March. She is from Iowa and a B.A., an M.A. and an L.H.D. of Olivet College. Appointed a missionary of the American Board in 1897, she was on the staff of the American Collegiate Institute in Smyrna till the Smyrna fire in 1922.

Mrs. Philippe De Vargas (Dora Demierre) was recently given appointment as missionary by the American Board, having married last July Professor De Vargas of Yenching University, Peiping, China. Miss Demierre was born in Conthey, Switzerland; was graduated from Lausanne University where she taught French for two summer courses for foreigners; studied a year at University College, London; taught English and German for five years; spent two years as visiting instructor at Yenching University from the Swiss Committee; and has been principal of the Free High School for Girls in Lausanne for the past four years.

Rev. and Mrs. Henry J. Bennett who have been missionaries of the American Board in Japan for more than thirty years (Mr. Bennett has been doing evangelistic work there for thirty-five) are going back to the field under a unique plan; Mr. Bennett sailed in January, Mrs. Bennett will follow later. They will be self-supporting workers, *not* under the American Board, but under the Executive Committee of the Congregational and Christian Union in Japan. That is, they have put themselves completely under the control of the Japanese Christians.

Lucille Day, in addition to her teaching in the American Mission Girls' High School in Ahmednagar, is giving every spare moment to Baby Welfare work, and has taken on the new venture, the school magazine, *School Breeze.*

Rev. Proculio A. Rodriguez is teaching many classes in the Silliman Bible School, Dumaguete, P. I., and Mrs. Rodriguez is teaching organ to many eager pupils. Mr. Rodriguez and Mr. McKinley have had a good share of the preaching work in the Silliman Student Church, and have taken part of the two training courses for the Christian workers of the Dumaguete Conference.

Miss Emilie Solomon was elected at the Congregational Assembly in Johannesburg that took place in October, 1935, President of the Congregational Union, although she will not assume her onerous duties until October, 1936. It is the first time in the history of British Congregationalists that this honor has been bestowed upon a woman. Her father, Rev. Edward Solomon, one of the founders of the Union, had been a missionary. His three sons had held governmental positions of honor before their deaths. Miss Solomon has been an inspectress of Government Schools at the Cape, had studied at one time in the Bible School in Chicago, had been Vice-President of the World's Christian Temperance Union for nine years, was at one time President of the Peninsula Church Council. Mrs. Mary Tyler Gray of Johannesburg sends the information.

Ambassador John Van Antwerp MacMurray arrived in Istanbul, Turkey, the latter part of February. He has had a diplomatic career of nearly thirty years in Siam, China and Japan, has served on various important commissions, and has been Director of the Walter Hines Page School of International Relations since 1930.

In Memoriam

President John Hope

Few men have better justified the name which fate bestowed upon them than did John Hope. Simple, quiet, unostentatious, yet sturdy in his thinking and farseeing in his outlook, he was the sort of man who quickens hope in the hearts of all of us. During the last years of his life he lived in the stately president's house on the brow of a hill which Atlanta University had provided for him. Every detail of the home was arranged with consummate taste. John Hope's comment was: "This house is not of my getting; they have provided it for me", and yet he matched this setting perfectly.

John Hope was a man who followed duty where it led him. No stranger would ever have taken him for a Negro; and yet he gladly associated himself with the colored race. He was not one to press his views on racial matters in an obnoxious way, but he had his convictions and was true to them.

If he had heeded his own desires John Hope would have spent his life as the head of a secondary school for Negro boys; instead, circumstances placed him in the presidency of a university.

John Hope was born in Augusta, Georgia, on June 2, 1868. He graduated from Worcester (Mass.) Academy in 1890 and from Brown University in 1894. He was a senior the year that John D. Rockefeller Jr., entered Brown as a freshman. His first four years out of college were spent teaching at Roger Williams University in Nashville.

In 1898 John Hope went to Atlanta as a member of the faculty of what is now Morehouse College, a Baptist school for boys. In 1906 he became president, continuing in that position for twenty-five years. During this period the present Morehouse College was created by him.

Under his leadership one of the problem situations in Negro education was transformed into a matchless opportunity. Atlanta had three Negro colleges within half a mile of each other on the same hill-top: Morehouse College, a Baptist school for boys;

President Hope

Spelman College, a private school for girls; and Atlanta University, a co-educational institution originally under the auspices of The American Missionary Association but operated on an independent basis in recent years. 1929 found Atlanta University rich in traditions of service but poor in worldly goods and without a president. Representatives of the three institutions met informally and then drew up a simple agreement. Morehouse and Spelman were to continue as undergraduate schools but with the graduation of its upper classes Atlanta University was to become a graduate school with which the two colleges would be affiliated.

The personality of John Hope had much to do with making possible this educational re-alignment. For two years he was president of both Morehouse College and Atlanta University. He once confessed that the aspect of this situation which gave him the greatest uneasiness was the football rivalry between the two schools, but that this died out more rapidly than he thought possible. After the last class had graduated from "old A. U." he set about building the new University. The General Education Board erected a library at the point where the campuses joined, while an anonymous gift of a million dollars made possible a common administration building and attractive living quarters for graduate students. John Hope lived to see Atlanta University functioning as one of the four great Negro universities of this country, the others being Howard in Washington, Fisk in Nashville and Dillard in New Orleans.

Because of a weakness of the heart President Hope had been under the necessity of conserving his energies for the last five years. During this period he developed an effortless type of efficiency. His death, however, was caused by pneumonia.

Pauline Whittlesey Patton

Until her period of invalidism, which began in 1927, Mrs. Cornelius H. Patton was actively engaged in church work and was deeply interested in the mission boards of the Congregational denomination. At Westfield, N. J., Duluth, Minn., and especially in St. Louis, where her husband was pastor of the First Congregational Church, she filled important offices in the local church and was a leader in denominational and interdenominational affairs. From 1899 to 1903 she was president of the Missouri Woman's Home Missionary Union.

When her husband removed to Boston as Home Secretary of the American Board of Commissioners for Foreign Missions, she was made a director and later became president of the Massachusetts Woman's Home Missionary Union, holding the latter office from 1908 to 1923.

During the same period she was actively interested in the affairs of the Good Will Neighborhood House, a social settlement in East Boston, serving on their Board of Directors, and for several years was a trustee of

the International College at Springfield, as also a Corporate Member of the Woman's Board of Missions at Boston.

In her home church, the Eliot Congregational, of Newton, for twenty-five years Mrs. Patton was in the forefront of activities, filling a number of important offices. For the past few years she has been a member of the Asylum Hill Congregational Church of Hartford, Conn. For twenty years she was prominent in the affairs of the Northfield Conference, and one year presided at the Home Missionary Conference.

A deeply religious woman, of rare beauty and graciousness of personality, Mrs. Patton was in demand as a platform speaker and in the leadership of devotional meetings. She graced any position she occupied.

Mrs. Patton came of a long line of New England ancestors noted for their patriotic service and their devotion to the Church. On her father's side she was of the Connecticut Whittleseys, who settled in Old Saybrook in 1650. Her father was Gen. Eliphalet Whittlesey, who went from a professorship in Bowdoin College to serve on the staff of Gen. O. O. Howard in the Civil War, and who in later life was secretary of the Board of Indian Commissioners at Washington.

On her mother's side she was descended from the Pattens of Bath, Maine, famous as the leading shipbuilders of that state, as also for the beauty, dignity and ability of their women.

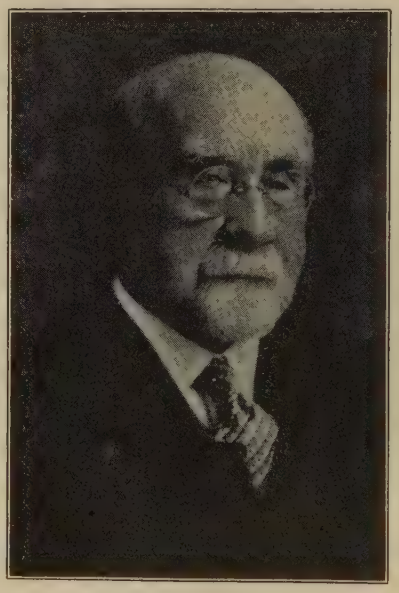
One of her great grandfathers was the eminent divine of New Britain, Conn., Rev. John Smalley, first pastor of the First Church of that city. Another great grandfather was Dr. James Thomas, of Lebanon, Conn., who served throughout the American Revolution as Surgeon of the Twelfth Regiment of Conn., being appointed by Gov. Jonathan Trumbull in 1776.

Mrs. Patton was born at Brunswick, Maine, in 1865. She received her education in the public schools of Washington, D. C., and at Abbot Academy in Massachusetts. She was married to Rev. Cornelius H. Patton, in Washington, D. C., in 1889.

Dr. John C. Berry

A pioneer in modern medicine in Japan; pioneer there of prison reform; founder of a hospital in Japan and of the first organized training school for nurses on the mission field; founder of the Worcester Memorial Homes for the Blind, here in New England, the first institution of the kind in Massachusetts: this was the record of the eighty-nine year old physician who died on February 8 at his home in Worcester, Massachusetts.

John Berry was another noted "Man from Maine," born at Small Point near Phippsburg January 16, 1847, son of a ship master, Captain Stephen Decatur Berry, who died of cholera in New Orleans in 1852, leaving his



family in straitened circumstances. John became self-supporting at the age of fifteen and managed to put himself through Bowdoin College and Jefferson Medical College in Philadelphia, whence he was graduated in 1871.

The following year, on April 10, he married Maria Elizabeth Gove of Bath, Maine, and that very same day the young couple sailed under appointment by the American Board for Japan.

Working in the government hospital at Kobe and in clinics he established in the province, he made friendly contacts with Japanese doctors and taught them occidental methods.

In an endeavor to stamp out epidemics sweeping through Japanese prisons, he found them breeders of both disease and crime, and asked the government for permission to study conditions in them. His completed report on these became the basis for prison reform that has resulted finally in the best prison system in the world.

Seven years later he was transferred to Okayama, then in 1885 to Kyoto where he established Doshisha Hospital and a training school for nurses, in which Linda Richards, America's first graduate nurse, was the first superintendent of nurses—she later became superintendent of nurses at Worcester State Hospital.

He and his staff formed the first medical unit to reach the great earthquake area in 1891. Similar acts, with his work in prison reform, led the Emperor to confer on him "The Imperial Order of the Sacred Treasure of the Third Class."

After twenty-one years of arduous labor, he decided during a furlough to remain in the United States on account, mainly, of changing political conditions in Japan, and also on account of the education of his children. He settled in Worcester, and at the age of forty-nine laid the foundation of a new career in a new community.

Limiting his practice to eye and ear surgery, he was appointed surgeon in these diseases at the Worcester City Hospital, and rapidly attained a position of prominence in state and county medical circles.

He continued his interest and activity in social service, and was president of a number of important organizations. His service to the blind has already been mentioned.

In 1918 the American Board, on whose Prudential Committee he served for nine years, sent him as leader of a special deputation to review conditions in Japan, where the students he had taught and who had become leaders in social and religious work, in government and finance, united to do him honor.

A unique honor was the writing and publishing by his Japanese friends of his biography not many years ago. On his golden wedding anniversary these friends gave him a carved silver and gold vase; on his 88th birthday a congratulatory banner; and at the

recent Convention of Social Workers in Tokyo he was hailed as The Founder of Social Service in the nation.

Three years ago, in February, his beloved helpmeet died, and now his own long career of remarkable service to humanity has come to a close. His son, Dr. Gordon Berry, has followed in his footsteps in the choice of a profession; his daughters are Katherine Fiske Berry of Worcester and Helen Berry Holton, wife of Dr. Horace F. Holton, of Brockton and of the Prudential Committee of the American Board.

Mrs. Mertie Graham Grover

Mertie Graham was born in Colebrook, New Hampshire, in 1871. She studied at St. Johnsbury Academy and Mount Holyoke College, where she graduated with high honors. After three years on a fellowship at Hartford Theological Seminary she entered the service of The American Missionary Association, serving for one year as professor of literature at Tillotson College, Austin, Texas, and for two years as principal of Beach Institute in Savannah, Georgia.

In 1900 she married Edwin Osgood Grover, who was engaged in the publishing business for many years. When her husband was appointed Professor of Books in Rollins College ten years ago she became a resident of Winter Park, Florida, where she died on February 20 as the result of an automobile accident. One of her daughters, Frances, taught history in the high school department of Talladega College 1927-31 and is now a worker at the Hindman Settlement, Hindman, Kentucky.

Walker Doyle Miller

The life of W. Doyle Miller was intertwined with that of The American Missionary Association. He was born in Alabama in 1888 and received his education at Talladega and at Oberlin. From college he went directly into the army, serving with credit overseas during the World War.

In 1920 he went to Brick Junior College as treasurer. There he met and married Dorothy Inborden, the daughter of Principal Thomas S. Inborden, who had been a teacher of Home Economics in the public schools of Washington, D. C.

In 1928 he left Brick to become treasurer of Southern University in Louisiana. Five and a half years ago he went to a similar position with the Bluefield State Teachers College at Bluefield, West Virginia.

He was buried in Arlington Cemetery with military honors. His brother, Minaurd B. Miller, has been treasurer of Talladega College for fourteen years.

Frank Hall Tuthill

Frank Hall Tuthill died February 24, 1936 of pneumonia at his home, 1930 Orrington Avenue, Evanston, Illinois.

He was born in St. Louis, June 7, 1849, the son of Rev. George Miller and Anna Haines (Hall) Tuthill. His father was a graduate of Amherst and for many years was connected with the American Bible Society. Mr. Tuthill entered the University of Michigan with the Class of '73, but the condition of his eyes compelled him to give up his studies the following year. He then entered a bank in Kalamazoo, where his uncle, Robert H. Babcock, was President. In 1880 he and his brothers established on Jefferson Street, Chicago, a business which was later reorganized as the Tuthill Spring Company located since 1905 at 760 Polk Street. The partnership lasted till his mother's death, 1932. Mr. Tuthill was President until he died.

His interests were in travel, nature study, civic and church activities. For years he was Treasurer of the Chicago Law and Order League. He was a former President of the Prairie Club, a Deacon Emeritus of the Evanston Congregational Church and for some years a Corporate Member of the American Board. Early in 1918 he visited Mexico with Secretary Bell of the Board. In 1921, with his daughter, who is now Mrs. George A. Whipple, he made a world tour, visiting many of the mission stations of the Board. He was one of the donors of the Alden-Tuthill Lectures, annually given at the Chicago Theological Seminary.

He married in 1885 Miss Isabella Heath Hall of New York, sister of Rev. Charles L. Hall, now of Santee, Nebraska, who for many years was a missionary at the Fort Berthold Indian Reservation; she died in Chicago in 1891. His second wife was Miss Mary Emma Holt of Point Jervis, New York, who died in 1918. In 1926 he married Miss Jessie Sherman of Chicago.

Besides his widow he is survived by two daughters and several grandchildren. Surviving also is a sister, Mrs. William H. Moore of Chicago, until recently a member of the Prudential Committee of the American Board.

Funeral services were held in the Chapel of Remembrance of the Evanston Church, where his pastor, Dr. Hugh Elmer Brown, delivered a beautiful tribute.

Della McCord Wagner

The beloved wife of Rev. Horace T. Wagner died in Claremont, California, on January 29th.

They met in New York while he was a student in Union Seminary and she was engaged in social work in the city. They were married in 1895, in El Paso, Texas, by Rev. A. C. Wright of the Mexico Mission. They went at once to Ciudad Guerrero, Chihuahua, where they labored earnestly and successfully for three years. While there, their baby girl died a few days after birth, her death probably due, in part at least, to lack of medical assistance and necessary conditions.

In 1898 they were asked by the Mission to take charge of the work begun by Rev. Matthew A. Crawford in Hermosillo and the whole State of Sonora. As Mr. Wagner was especially interested in rural work and successful in that department, he was almost continually away from home, being absent for weeks and even months, traveling in the mountains. Meanwhile Mrs. Wagner was left with the responsibility of caring for the varied activities of the local church, a task in which she showed much tact and efficiency.

The trying climate and the excessive work were too severe for the never very vigorous health of Mrs. Wagner and, in 1913, it became necessary for

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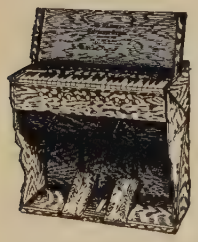
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her to return to the United States with their three daughters, who were needing more advanced educational opportunities than could be obtained in Hermosillo. A year later Mr. Wagner followed them to Claremont.

Six years later the need was so great for the special work in which Mr. Wagner was so successful, that the Mission drafted him again for seven years. During this time Mrs. Wagner remained in California. While absent from the Mission, Mr. Wagner was pastor of a church in Los Angeles and of another in Pocaima, California, in both of which Mrs. Wagner coöperated with him most efficiently.

Mrs. Wagner quickly learned to use the Spanish language and, what was more difficult and more important, to understand and appreciate the Mexican character. She devoted herself unreservedly to serving the Mexicans in Claremont in many ways. She was appreciated and loved by Mexicans and Americans. Though a great sufferer for many years, she bore all with wonderful patience and fortitude, an example of a perfected Christian character to those who knew her intimately.

Besides her husband she is survived by their three daughters: Mrs. Julia M. Lucock of Palos Verdes Estates, California; Mrs. Alice E. Lane of San Francisco, and Miss Julia Wagner of Claremont.

JOHN HOWLAND

The Chronicle

APPOINTMENT

February 11. Mrs. Philippe (Dora Demierre) de Vargas of Lausanne, Switzerland, to the North China Mission.

* * *

FURLOUGHS AUTHORIZED

January 30. Miss Leona M. Burr of the Foochow Mission, beginning at once.

January 30. Miss Mary I. Ward of the Near East Mission, beginning in the summer of 1936.

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ARRIVAL ON THE FIELD

January 19. At Foochow, China, Miss Eunice T. Thomas, returning to the Foochow Mission.

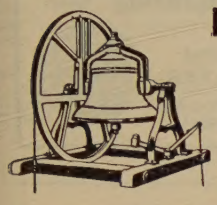
* * *

BIRTHS

January 13. At Wai, India, a son, to Rev. and Mrs. Stephen P. Hieb of the Marathi Mission.

February 26. At Fenchow, China, a daughter, Caroline Ruth, to Dr. and Mrs. Walter H. Judd of the North China Mission.

* * *



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ARRIVAL FROM THE FIELD

March 13. In New York, President Minnie B. Mills of American College for Girls, Athens, Greece.

* * *

MARRIAGE

February 14. At Vadala, India, Miss Ella C. Hoxie of the Marathi Mission and Rev. Horace K. Wright of the American Presbyterian Mission.

* * *

DEATHS

January 14. At Wai, India, son of Rev. and Mrs. Stephen P. Hieb of the Marathi Mission.

February 8. At Bluefield, West Virginia, Walker Doyle Miller, treasurer of Brick Junior College 1920–8.

February 11. At Sholapur, India, Miss Helen Bjornstad in service of the Marathi Mission.

February 20. At Atlanta, Georgia, John Hope, President of Atlanta University.

February 20. At Winter Park, Florida, Mrs. Mertie Graham Grover, teacher in the schools of the American Missionary Association 1896–1899.

February 24. At Evanston, Illinois, Mr. Frank H. Tuthill, Corporate Member of the American Board since 1923.

February 28. At Hartford, Connecticut, Mrs. Pauline Whittlesey Patton, wife of Dr. Cornelius H. Patton for twenty-five years Secretary in the Home Department of the American Board.

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March 4. In Evanston, Illinois, Mrs. Frank M. Eliot, former member Executive Council, Woman's Board of Missions of the Interior.

March 10. At Penney Farms, Florida, Mrs. William L. Thompson, member of the South and East Africa Missions 1888-1932.

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Organized 1810 Incorporated 1812

Congregational House, Boston, Mass.

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Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be legally transferred and to receive legacies written in the name of these organizations.

Woman's Board of Missions, incorporated in Massachusetts, 1869. Frederick A. Gaskins, Treasurer, S. Emma Keith, Assistant Treasurer, 14 Beacon St., Boston.

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This Commission of the National Council is also the official committee of each of the Missionary Societies and of the General Convention of the Christian Church "for the purpose of disseminating information, cultivating interest and procuring funds." It is also charged with co-ordinating the administration of the Missionary Societies. For information address the Commission in New York or 14 Beacon St., Boston or Rev. Howell D. Davies, Regional Secretary, 19 South La Salle St., Chicago, Ill.

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In Witness Whereof, THE CONGREGATIONAL HOME SOCIETIES have caused this Certificate to be executed this 30th day of April in the year One Thousand Nine Hundred and thirty six

Executive Secretary *Treasurer*

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Write for information to WM. T. BOULT, *Receiving Treasurer*
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